

THREE
T R E A T I S E S
Religiously handled,
*And named according to the severall
subiect of each Treatise:*

The Mourning Weede.

The Mornings Joy.

The Kings Rejoycing.

Published by R. M. Minister of Gods word.

Perused and allowed.

Mira canam, Sol occubuit, nox nulla secuta.

*The Mourning Weede thou tookest me fro, and madest me
to rejoyce. Psal. 30. v. 21.*

*Feare the Lord and the King, and meddle not with them
that are seditious. Prou. 24. 21.*



LONDON

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Crosse Keyes at Powles Wharfe, and are
there to be sold, 1603.



The Contents of the whole BOOKE.

- 1 **I**N the first Treatise, is shewed what cause wee had of sorrowing for the losse of our late renowned Soueraigne; and thereupon called The Mourning Weede.
- 2 In the second Treatise, are set forth the great and vndoubted hopes of our godly reioycing, upon the proclamation and enjoying of our most famous and rightfull King, who is the ground of our reioycing; and therfore called The Mornings Joy, the night of heauines upon the death of our late beloued Queen beeing ouerpassed.
- 3 In the third and last Treatise, is noted and shewed the dutie of Subiects, and how they should study in all thank fulnes to require by all meanes possible, so great a blessing, by fearing of God, and honouring of their Prince; to Gods glorie, and comfort of our King: and for that intituled, The Kings Reioycing.



TO THE RIGHT
Honourable, the Countesse of
Derbie, his very Honourable good
Ladie and Mistresse: R. M. wisheth
all ioysfull consolation, of minde and
body, both here and for euer.

Right Honourable, and
illustrious Ladie, it is
not the worthines, or a-
ny witty conceite, more
then ordinary contained
in this little and vnwor-
thie worke (if at least it
be worthie to be called a worke) that hath
imboldned mee to present the same vnto
your Ho. most fauourable perusing and
protection; but your Honors former fauor
hath partly emboldned me, and the singu-
lar Subiect, our late & dearest Soueraign,

A 2 where-

The Epistle Dedicatore.

whereupon the first Treatise called the Mourning Weed is framed (if needes I would presume to publish it) hath deserued to haue the same presented to the eyes of your compassionate affection, so loyally affected, and so louingly beloued of her most gracious Maiestie, as you were.

Not beauteous Ladie, that I would hereby cause the fountaine of your moodie mind a fresh to bee broken vp, & the wel-springs of your eyes to bedew againe your cherefull cheekes with brinnish teares, trickling downe your Honors face; but rather therby to recomfort your sorrowful spirite with this special confection or consideration, namely that Princes (though neuer so peerelesse) are mortall and borne to die, as the freshest flower is in a moment withered.

Withall right Ho. this Meditation shall bring a true moderation to your Noble mind, to keep the golden meane, between vnmeasurable mourning, and vreasonable reioycing; neuer to reioyce more for any

The Epistle Dedicatore.

any earthly glorie, neither to account better of any worldly honor, then vsually you doe of the fayrest flowers that any earthly gardē can yeeld forth; nor neuer to mourn more for the lacke or losse therof, then for the losse of those thinges, that are most fraile and subiect to fading: Labouring euermore to aspire (as our late most graci-
ous Soueraigne euer did) to that true ho-
nour which is atchieued by humility, the
keeper of vertue, and by religion or piety
the Crowne of glory; to the encrease of
glory and fame to endlesse posterity in this
life, and to the fruition of all ioy and per-
fect felicity in the life to come. Finally
(deare Madam) this conceite shall also mi-
tigate your sorrow, for your late dereft Mis-
tresse and Soueraigne (if your Honor con-
ceiue as the truth is) that this Mourning
weede is not made onely for your honors
wearing, but as all the Ladies of honor,
and others in this land, haue like cause
measurably to mourne, for the losse of our
late beloued Queene, & the more compa-

The Epistle Dedicatore.

ny, the more is the comfort as wel in wailing as rejoicing, so all according to their leysure, place and calling, if their honors please, may take part with your honor in this weed, and so weare or teare the same, as it shalbe thought meet, eyther to be perused or refused: onely hoping your honor (for the duty I beare you) will accept my sincerity, howsoeuer any other (that knowes not my hant) shal censure me hardly, for audacious temerity: crauing pardon for my rude tediousnes, and tedious rudenes, in all duty and loue, I humbly take my leauue: leauing your Honor and your Honors honor, my Right honourable Lord, together with your Honors Progenie, to the supreme and highest Maiesty; and to the guidance of his Grace, that raigneth in eternity. London, the 20. of May.

1603.

Your Honors more dutifullly affected, then powerable to effect it;

Radford

Mauericke.



The Author to the Booke, in a Sonnet, shewing the summe of the same.

Being prest, passe on, though throngd among the press
Of Poems pure, and peereles bookes of prize;
Thy loyalty thy Prince may Patronize;
Thy course attire, doth parents want expresse;
Thy Zeale, may Zoilus tongue, and pen represso.
I seeke no praise, so God be prayse by thee;
Its my reward, if King may honorde be.
Shew solemnly, the cause of mourning cheare,
For losse of Queene, so sweete vnto this land:
Cause to rejoyce, in heart with tongue and hand;
For kingly light, that shines to vs so cleare;
And for the Iubilee, assignde to vs this yeare,
Prayse Maiesty diuine: pray subiectes to contend,
To make King glad, that God to vs doth send.

R. M.

Etiam si quis dicit quod non
est in nobis spiritus sed in sanctis
et quod non est in sanctis non est
spiritus sed in aliis. Et hoc dicitur
quod non est in nobis spiritus sed in
sanctis et quod non est in sanctis non
est spiritus sed in aliis. Et hoc dicitur
quod non est in nobis spiritus sed in
sanctis et quod non est in sanctis non
est spiritus sed in aliis. Et hoc dicitur
quod non est in nobis spiritus sed in
sanctis et quod non est in sanctis non
est spiritus sed in aliis.



THE MOVRNING VV E E D E.

The first Treatise.



E reade in one of the *Sonnets* or *Psalmes* of King *Dauid*, that princely Prophet, and sweet singer of *Israel*, *Weeping may abide at Euening, but ioy com-*
Psal. 30 5.
meth in the morning.

As if the Prophet should haue said, The changes and chances of this life, and of all mortall things, may be compared to nothing better, then to a day, and to a night, to a morning, and to an euening.

For as we see the experience thereof continually, The fairest and clearest day, hath oftentimes a cloud ouercast it before night, and sometime a verie great storne or tempest arising; as on the contrary, after the darkest and most tempestuous night, many times followeth a verie calme and Sun shinning day. So likewise in the world, may bee seene and obserued as in a Glasse, the great alterations of Monarchies and Empires, of kings and kingdoms,

B of

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Dan. 7 4.

God disposeseth
of kings and
kingdoms as
it pleaseth
him best.

Vngoverned
people more
sauage then
beasts.

God despiseth
of aduersitie
and prosperity
at his pleasure.

of Princes and Potestates of the earth; sometimes the *Caldeans* must haue all the swinge and sway of the greatest Empire in the worlde, sometimes the *Persians*, some times the *Gracians*, sometimes the *Romanes*: so in particular Countries and Dominions, one where a king raigneth, another where a Queen, some where many beare rule, and some where few; and in some places people are more sauage then brute beasts, and will not submit themselues to any gouernment. Now according to the sundrie turnings and moouings of these higher Spheres, (having all one *Primum mouens*, God the sole Monarch of heauen and earth,) all other inferiour Spheres, are moued, turned about or changed. hence commeth alterations in kingdomes; hence commeth changes of Kings and Princes, like as when one *Planet* setteth, another riseth; when the Sunne or Moone are eclipsed in one Countrey, they shine the more brighter in another: When the Sunne in our Horizon is at the highest, hee declineth the more in some other Countrey contrary vnto vs, neuer staying long in one place: hence is it, that when it is Winter here, it is Sommer else where for it: when it is hote in one climate, it is cold in another. Here-hence commeth either fruitfulness, or barrennesse, light, or darkenesse: so likewise, from God the first mouer and giuer of all things, commeth prosperity, or aduersitie, long liuing, or short continuing, much reioycing, or wofull weeping.

Of all which, the princely Prophet *David* had experience, aboue all men that euer were borne,

(the

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(the sonne of God Christ Iesus, of whom hee was a true figure, excepted.) And being about that time he composed the thirtieth Psalme, or not long before, in the greatest aduersitie that euer he was / being expulsed out of his owne house and kingdome by his owne sonne *Absalom*) and at that present, or a little before, he sung this Psalme, publikely by Gods great benefite and mercie restored, to his former prosperitie, and reestablished againe in his owne house and kingdome, to his owne exceeding ioy, and singular comfort of his subiects: he compareth the time of his expulsion and aduersitie, to a night or euening, which commonly is darke and tempestuous, and his restoring and prosperitie, to a day or morning, which is vsually bright and more pleasing: saying as I sayd in the beginning, *Weeping or beauie cheare, may tarrie or abide at Euening, but ioy or reioycing commeth in the morning.* How fitting this Sonnet of *Dauid*, may sort and agree with this present time, I leaue it at large to bee considered of, hasting to proceede on (by diuine assistance,) according as I haue purposed, and promised in the beginning of this booke.

Two things offer themselues to be discoursed of out of the foresaid sentence of king *Dauid*, namely of Sorowing and Rejoycing: first of both of them ioynly, as they are naturall affections, and then of euery of them seuerally in their seuerall places, or rather of the causes of each of them, according to the time and occasion, and agreeing with my present intention.

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Sorrow, and Ioy, are two contrary passions in the heart, which maketh the minde of man either ioyfull or sad, sorie or merrie. And such is the force of either of these passions (as Phisitions say) if at least they be receiued into the heart suddenly, and vnexpected, that either of them may bring death or dissolution to the whole bodie, but in a contrary sorte, as they are contrarie in nature: sudden sorrow arising of some great cause, pierceth the heart so vehemently with extreeme griefe, that causing it to call in all the naturall heate from the extreeme parts of the body, which being gathered togither, the heart presently closeth vp like a Pursnet, and so being as it were in a swoone, is not able to disperse and send out the same againe, wherevpon death is readie to approach: and either presently, or some
The danger of time after, according to the greatnessse of the griefe sudden sorow. it had receyued, by little and little, the vitall spirits begin to decay, the extreame parts begin to coole, and the whole bodie falleth to dissolution. Therefore it is good for euery one to take heede of sudden sorrow, that they let it not to neare the heart at the first, if they do, though they die not presently, as *Rutilus* did, whereof *Plinie* speaketh, or within certaine dayes, as foolish *Naball* did, who as the Scripture sayth, *His heart died within him, and he was like a stone* (assooone as his wife tolde him of *Danids* intent to be reuenged of him, and his family, for his churlish answere,) yet the griefe stil lurking in some corners of the heart (which causeth it to send forth many a sorrowfull sigh) is the cause of consumptions, which

1 Sam. 25. 37.

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which bringeth forth either a tedious life, or a hasted death: therefore it is truly said, *Griefe hath killed many a man.* Ioy contrary wise, if it be very great and sudden, may sometimes though not so often as sorrow doth, bring dissolution to the body, though in a contrary sort to sorrow (as I haue said) namely by reason of the extreame ioy the heart hath concyued of some thing aboue present expectation, openeth it self wide as a purse, so that it sendeth forth more naturall heat to the vtter and extreamer parts then it hath strength to recall againe: by meanes whereof, the vitall spirites are so weakened, and the heart so distressed, that (as euery man knoweth) teares wil gush out in more abundance sometimes for ioy then for griefe) and the body standeth amaz'd, as yeelding vnto death, if it bee not the sooner recomforted. As *Diagoras* is reported of by *Gellius*, to die presently through excesse of ioy. And I haue seene two sundry persons in great extremitie onely for ioy, but recovered: howbeit, I suppose that ioy which is so suddenly taken, doth not bring such detriment to the body or minde afterward, as griefe & sorrow do. In respect of these two extremities, wee are taught by the wise, a true mean & moderation, namely, to think dayly before hand, that we know not what newes may befall vs before night: yea, euery day and houre to pray to God for grace and patience, that so wee may never bee puffed vp with prosperitie, nor throwne downe with aduersity, which is the part of a man full of prudency, paciencie, and pietie as *Job*, and king *David* were: & therefore were

Eccl. 30. 23.

The inconuenience of sudden and unex-
pected ioy.

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not throwne downe with the greatest aduersities, but with prayer and patience, they ouercame the same, and both might sing this part of the song (as no doubt they did in their languages.)

Psal. 30.11.

*Then didst thou turne my griefe and wo,
unto a chearefull voyce:*

*The mourning weede thou tookest me fro,
and madest me to reioyce.*

Esay. 49.23.

And as it is before said, *Weeping abideth at euening, but ioy commeth in the morning.* Thus hauing spoken somewhat of these contrarie passions ingenerall, I will now begin to speake of either of them in particular. First of sorrow, in this first Treatise, or as I haue said, of the cause of our late sorrow. And forasmuch as the Scripture calleth kings *nursing fathers,* and Queenes *nursing mothers* of the church and common wealth: How can it bee that we the people of this land, & the natiuе subiects of such a soueraigne, being now lately weaned from any longer sucking the sweete and tender paps of our late most dearest beloued Queene, who liuing, loued vs as dearly (doubtles) if not more deatly, then euer any nurse or mother loued her beloued babe, & dying, cared for vs better, then we could for our selues: yea, and through whose tender, and most motherly care all the while she liued & raigned ouer vs, we haue bin fed (as I may say) with the pappe of this land, with milke and honie (as the scripture saith) both in our soules and bodies, I meane with the sincere milk of Gods worde (as Peter cals it) and with the sweetest Hony-suckles of all peace and prosperitie: how can it

Our late Qu:
a most louing
nurse to the
land.

I. Pet. 2.2.

The Mourning VVeede 4

it be(I say the premises considered) but that we and euery one of vs, should sob and sigh in our souls for griefe of hart, & say as *Dausd* once said though hap-
pily in another sense, *My soule is euен as a weaned child* ^{Psal. 131.}
that weepeth for his nurse: and as the same Psalmist
saith in another place, *I go heauily as one that mour-
neth for his mother*, or as one that maketh a great and
griuous lamentation, about his mothers graue? ^{Psal. 35. 15.}

We read in the Chronicles of the scriptures, that when king *Iosias* the ioy of *Iudah* died, all *Iudah* and *Ierusalem* mourned greatly for him, as great cause <sup>2. Chron. 35.
24. 25.</sup> they had, their reasons, for that he put away all Ido-
latrie from them, restored and established true reli-
gion amongst them, kept the greatest and ioyfullest
Passeouer that euer king kept in *Ierusalem* before or
after him, loued the land and his subiects most ten-
derly, and loued and serued God himselfe all the
dayes of his life most zealously and deuoutly: inso-
much that the holy Ghost regestreth & blazeth his
praises in the booke of eternall fame; in this sort. *Like
unto king Iosias was there no king before him, that turned
to the Lord with all his heart, and with all his soule, and
with all his might, according to all the law of Moses,* nei-
ther after arose there any like him. For this cause it is
said in the Text, *That Ieremiah the Prophet lamented
Iosiah, and all singing men, and singing women mourned
for Iosiah in their lamentations, and made the same for
an ordinance unto Israel, to be kept in remembrance unto
succeeding posterities.* ^{2. King. 23. 25.}

Now beloued king, *Iosiah* neuer was more zea- Queen Elizabeth com-
lous for the law, then our late beloued Queen was ^{pared with} *Iosias.*
and hath beene, both for the Law and the Gospel:

Iosiah.

The Mourning VVeede.

Iosiah carefully purged his land from Idolatry, and our Queene with as great care hym Idolatry & other rags of popery; *Iosiah* pulled down the Idols which his people worshipped, & our Queen pulled down the Idols in churches, but specially that great Idoll of the Mass, which the most part of her subiects honoured: *Iosiah* had none, that I read of, that resisted him in his work, if any, but priuate subiects, & some of the Priests; our Queen had not only her priuate subiects, and the most part of her Priests & Bishops, but also many and mightie forraigne enemies, as the Pope a petty God on earth, and many other great Princes in the world of his cōfederacie, that for this godly fact of her Maiesties, sought continually the ruine of her selfe, subiects and country; from whose malice and might, the Lord did euer protect her grace most miraculously. *Iosiah* creted, stablished and cōtinued all his daies true religion, and the true seruice of God in his land; the world knoweth, our Queen hath done the like in this land of ours: *Iosiah* caused the law to be read & published to the people in histime; & her Maiesty hath caused both the law and the Gospel, to be purely preached all her dayes; and at her death was as carefull to haue the same cōtinued amongst vs till the day of doome, if the Lord in his mercie would graunt the same. In a word, *Iosiah* king of *Iudaah*, neuer loued his subiects better then our late most gracious Queen *Elizabeth* (for it comforts me to recite her name) hath loued vs, her people & loyal subiects; whose loue & loyalty was her Maiesties joy & reioycing while she liued, and her cōfort when she died: which caused her also before she

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shee died, not onely as I haue said, to loue vs deerly, but to prouide for all our safeties after her departure hence most tenderly, that true religiō might be preferued, and the publike peace of her country maintained, praying God, as heartely (no doubt) as euer *Jacob* prayed for his children in his deathbed, to blesse this land, and her people with ali heauenly happines, and induring prosperity: How then, should wee not weepe and mourne for the lacke & losse of such a mother? *Rahell* the mother of some of the children of Israell, by a fine figuratiue speech is brought in, in the scriptures, *mourning for her children* after shee is dead; we therefore, the liuing children of this land, may well mourne for our dearest mother, not because shee is dead, for therein she hath but yeelded vnto nature, but because shee is no longer liuing to care for vs, and to comfort vs, and dayly to pray for vs, as heretofore shee hath done.

Jeremy, 31. 19

When the virgin daughter of *Iphthah* Judge of Israell, was according to her Fathers rash vow eyther put to death (as many hold) or kept onely from marriage (as *Tremelius* thinketh) the virgin daughters of Israell her fellowes, *went foure times every yeare*, while they liued, out into the wildernesse, that there they might bewaile her Virginity. That Virgin doubtles, neuer loued *Israell* halfe so well, as our Virgin Queene hath loued England; therfore let our enemies giue vs leaue to mourne awhile, & let all the Virgins in this land, establish it for a law in their hearts, to mourne yearly in measure vpon the

C

day

The Mourning VVeede.

Our English
Virgins may
yearely mourn
for the losse of
a Virgin
Queene.

day of the death of their fellow Virgin, (in respect of their virginity) though while she liued, far aboue them in authority.

And here I cannot but remember a certain note which is to be read in our Chronicles, whereby it seemeth that our Queene deceased, was by diuine inspiration perswaded to liue and die a Virgin, for at a time of a Parliament, in the first entrance of her Maiesties most happy raigne: There was an earnest motion made by the speaker of the Parliament, by the consent of both houses, to moue her Grace to marriage, without any limitation of time when, or person whome she should marry with, leauing that (as it was meete for Subiectes to doe) to the excellency of her wisedome in due time to consider of. The manner of this motion (because it was simple) and the mindes of all the mouers, (because it proceeded from their loues, and tended to succession, and so to the great good of the land, as it might be hoped) her maiesty liked & allowed of exceedingly well: But to the matter, which was for her grace to marry, her answere was so excellent, that me thinks I could willingly recite it (*verbatim*) worde for worde. The summe was, That from her Maiesties yeares of vnderstanding, she had chosen (as she said) that life of Virginity, as most pleasing to her minde, to serue God in; that to that day, her minde so continued, notwithstanding many honourable offers made her grace, both by the Prince (as shew said) and others for her great aduancement: That if her mind were not resoluued otherwise in time to come.

Her Maiestie
intended to
lead a Virgin's
life from her
teader yeares

The Mourning Queen. O

come to marry, for the benefit of succeeding posterity, yet her Maiestie did not feare or doubt, (wherein surely wee may note a diuine working) but that almighty God would so worke in her hart, (to vse her own wordes,) and in the hartes of your wisedomes (meaning her Councillors no doubt, & nobilitie of this land,) that as good prouision (saith she) may be made in conuenient time, whereby the Realme shal not remaine destitute of an heyre, that may be a fit gouernour, & peraduenture saith her Maiestie more beneficall to the Realme, then such offspring as may come of mee: Lastly, sayeth her Grace (and euен with a secret ioy shee seemes to speake it,) for me it shall be sufficient, that a marble stone declare, (as I doubt nothing, but with all care and cost will now be prouided) that a Queene hauing raigned such a time (vncertaine scarsely hoping then she should raigne in such peace and prosperitie fortie and four yeares) A marble stone, (sayeth she, now the richest Adamant more fitting) doe declare and make knowne to all posterity, that a Queene hauing raigned so long, liued and dyed a Queene Elizabeth her owne Epitaph, made by her Maiesty 44 years before she died. Virgin. With this aunswere, and many thankes, and leaue of her Grace, the Speaker and the rest departed, who whether they should, or did more wonder at her Maiesties prudency, or chastity, I cannot tell.

Such a Queene had we once, such a Queene had we lately, such a Queene haue wee lost, as the world hath not now the like, for a nurcynge mother to this land: who then dare blame vs for mourning ther.

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Mourning in
measure com-
mended.

and weeping not I say still, for the death, but for the lacke of such a mother? yea, no doubt, mourning in measure, in faith and in the feare of God, for the losse of our Parents of our body naturall, or of the body politike, is agreeable to the law of nature, allowed of by the law of Nations, consonant to the will or law of God, and confirmed by infinite examples as well diuine, as prophane.

John 11.35.

A Rule for
mourning.

Luk. 23.28.

Christ himselfe the patterne of all pietie, wept & mourned at the death, though not for the death of his friend *Lazarus*: and may not wee mourne then, though not for the death, least God thereby be offended, whose will therein is effected, yet at the hearing of her death, and at the funerals of our best beloued & most worthy to be loued Queene, who was not onely a friend and defender of our whole Countrie in generall, but specially, and in particular, a faithfull friend of the fatherlesse, and a firme defender & redresser of the widdows cause, and all other that she knew oppressed or in any aduersity? Notwithstanding (herein I say still) there must be a meane and measure obserued, and to obserue the same, this rule may bee prescribed, to mourne as Christians, and not as the Heathen and Papistes doe, with crossing and praying for the soules of their friends departed, as though they had no hope of their eternall saluation.

Moreover, when the women of *Jerusalem* wept and wayled exceedingly at the crucifying of Christ, (& what true christian could behold the same without weeping) because in their wailing happily they did

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did not consider the true cause of their mourning, which should haue been for the miseries that were to come vpon them, and their posterity, Therefor Christ himselfe reproueth their weeping.

So doubtlesse should God be offended, if we the people of this land should onely weep and mourne for the death of our Queen, and not for our selues, and for our children, for our sinnes, and for our vnthankfulnes, which as otherwise we were vnable, so for our sinnes peraduenture many of vs vnworthy, to haue so great a ioy, and rich a Iewell any longer to raigne or remaine among vs.

For who knowes not that her Maiestie, Queene Elizabeth a peereles Prince. while she liued was a Prince of peerelesse prise, & who seeth not, (with griefe I speake it) that the multitude of this land are a people, (as *Esay* sayde of the Iewes) *laden with iniquitie?* And therefore though Esay 1.4. the Lord haue most assuredly receiued her maiesties soule vnto his owne most glorious maiestie, and sacred selfe, and hath yet intended as I trust for his names sake, and for his gospell sake, and for his sons sake, in whose name all the faithfull night and day, offer vp their zealous prayers vnto God, to bee longer mercifull to this land, yet that letteth not, but that euery one in this land, euen the best of vs all, as well Pastors, as people, magistrates, as common subiectes, eyther for our manifold sinnes committed, or for many good duties neglected and omitted, or for both, together with the manyes of the multitude, that haue slept almost, if not altogether *Endimions sleepe in sinne, and all searefull security:*

The Mourning Weede.

we all I say together, and euery one of vs in particular, may with the Prophet *Ieremie*, take vp a lamentation, though not(as I remember still)for the death of our good Queene, yet for feare our sinnes were the cause, that God would not suffer her maiestie any longer to raigne, or remaine among vs.

Mans dayes
determined
with God, how
long they shall
last.
Iob. 14.5.

The Lampe
of her maies-
ties life burned,
so long as the
oyle of nature
did endure.

And yet herewithall the godly may take great comfort, and the enemie hath no cause to rejoyce, that as wee by Gods word are assured, *All our dayes are numbered*, so the threed of her Maiesties life was drawne out, till there was not one inch or ende thereof leaft vpon the spindle; and the lampe of her life gaue light so long, as the oile of nature with in her did endure: notwithstanding the Pope and Papistes by all pestilent practises, haue sought and assayed, and the seekers haue payde full deare for their labour, with all kind of instruments to cutte off this goldē threed, they cared not in what place, whether in the beginning, middle, or last ending thereof, and haue spued out all kind of poyson, & in all pestilent sort that the diuell could devise, to delay the oyle of the Lordes own anointing, that so the light of this glorious lampe might haue been extinguished, before the darke night of naturall death approched, and before her Maiesties dayes, which God appointed her before shee was borne, were determined and fulfilled.

Also in this we ought greatly to rejoyce, and to prayse God for the same, not onely for that, as I haue said, her Maiesties life was drawne out cuen-

vnto

The Mourning Weede.

8

vnto declining old age, very neare to the age the Scripture long since appointed out to a man, *even threescore and ten yeares*, but also, for that her grace Plal.90.10 in all peace, happines and prosperity raigned and ruled this Realme with all magnanimitie, prudencie, and regall authority, to the ioy of her Subiects, and griefe of her enemies, so many years almost as any, and farre more yeares then many of her Predecessors, since the time of the Conquest, or before.

And as her Maiestie while shee liued, and raigned as Gods Lieutenant here on earth, was for her most rare giftes of body and minde, of nature and grace, worthily acknowledged & accounted of, as the onely wonder of the world, so we may be assyred almighty God (through the rich merites of his sonne) hath now receiued her Maiesties soule, with great triumph, and with no lesse reioycing both of saintes and Angels, from this valley of teares, into his heauenly Hauen of eternall rest, to raigne with the Trinity, in all enduring and endlesse felicity.

And though her Maiestie were a Virgin and a mayden Queene, yet was shee the mother of as many loyall and obedient children and subiectes, I.oue requited with loue. as euer was any Prince in Christendome: and this loue of her Maiesties louing Subiects was not lost, for neuer was ther prince in the worlde, or vnder the heaucns, that loued and cared better for her Country, people, and louing Subiects, then her maiestie hath done, during all the time of her most

C 4.

gracious

Her Maiestie
had as long &
happie a raigne
as any Prince n
this land, either
since or before
the conquest.

Our Queene
the wonder of
the world.

Maverick, n.

The Mourning Weede.

The continual
care her Maie-
stie had for
the good of
her country
and people.

Anno. 1588.
Her Maiestie
camped in
the field, resol-
ueth to resist
the force of
her foes.

gracious and happie raigne, yea all they that knew her Maiestie know ful wel, and they that were euer neare her grace, know better, but the God of heauē the sounder of all secret thoughtes, as her Maiestie sayd in her prayer before *Cales Voyage*, knoweth best of all, the ardent loue and affection, the continuall care and carking, that her Maiestie had for the good of her country, and her most louing subiects: yea such was her Graces care for vs, and ouer vs, night and day, that shee did euen wither and weare out, not onely her beautie, but her mind and body in continuall study, and caring for her countries good, and the preseruation therof: yea surely which is most of all, (and I may not omit it) such was her loue and desire of her Subiectes safety, that Pelicanlike, she could & was alwayes contented, if need had or did require, to haue ventured her life, in token of her loue, and for our sakes to haue spent and spilt her dearest bloud, as besides many testes and Testimonies, *Tilbury* fieldes shall witnes for her maiestie, so long as this earthly Globe endureth.

Well, all this maketh our mourning to encrease the more, for the more her maiestie cared for vs, the more cause had we to loue her, the more we loued her while shee liued, the more is our sorrow now, not for that shee is dead, but for that she liued no longer among vs, and that such a flower should be pluckt so suddenly from vs. For indeede our late beloued Queene of England, was a flower for sweetnes, full of fragrancie: for shew, full of all beauty and maiestie: for sap, full of all sobriety: for vse,

indu-

The Mourning Weede.

9

indued with all vertues excellencie.

Such another Queene as her Maiestie, was yet
neuer seenes (I suppose) in earth to rule and raigne
in any kingdome; And such another flower as her
Maiestie was (sure I am) neuer florished in our Eng-
lish garden. Out alacke, had wee but one earthly
light vnder the Moone, and must thou darke death
needes eclipse it, for quencht it thou hast not? had
we but one Iewell in this land, and must thou needs
steale it away on a sudden, while we slept in all sin-
full securitie? Had wee but one choyle flower in
our garden, and must thou needes gather it? well,
thou hast done thy worst, and wee haue this to so-
lace our selues withal, in the midst of our sorowes.
Since the greatest light in the world, the Sunne I
meane, is subiect to eclipsing, the richest Iewell in
the earth is subiect to stealing, the freshest and fai-
rest flower, that euer grew in that gallant Garden
of *Eden* is subiect to withering. And the greatest
king and Monarch of the worlde, is but as a flouri-
shing flower of the fielde, and therefore sub-
iect to dying: flowers are but flowers, though
neuer so fresh and fragrant, *and flesh is but flesh* (as *E-
say saith*) though neuer so gallant. Thou dire death,
but stately Sergeant; herein thou hast but done thy
dutie, (as our Queene mortall by nature, hath
but yeelded to necessarie) which is, to arrest Kings
as well as Clownes, for Kinges are borne, and
therefore Kinges must die: and to take Princes and
Potentates, as well as people and Subiectes, down
from the stage of this life, to rest a while in the at-

Kinges and
Princess dying
compared
vnto flowers
withering.
Esay 40.6.

The office of
Kings death.

D

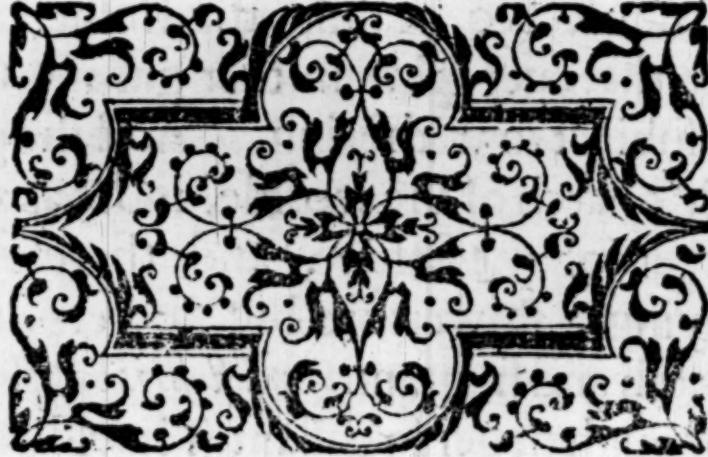
ring

The Mourning VVeede.

ring house of their graues, till others that succeede
in the next scene of this earthly Tragedy, haue plai-
ed their Pageants, and so discend downe vnder the
cloth of mortality, to accompany their fellowes
that went before them: Singing most solemnely
passing downe the Stage, that sweete Song of
Barnard, to all people whom they leauē be-
hind them, *Dic ubi Solomon?* and all the
people answering with this pleasant
Applaudity, *Sic transit gloria
Mundi.*

The end of al
earthly glory.

The End of the Mourning Weede:



The Mornings Joy.

WHE REIN THE
CAVSES OF ALL OVR
reioycings for the happie proclai-
ming , and present enjoying of
our royall king, are briefly
and plainly described.

Prou.20.28.

Mercie and truth preserue the King.

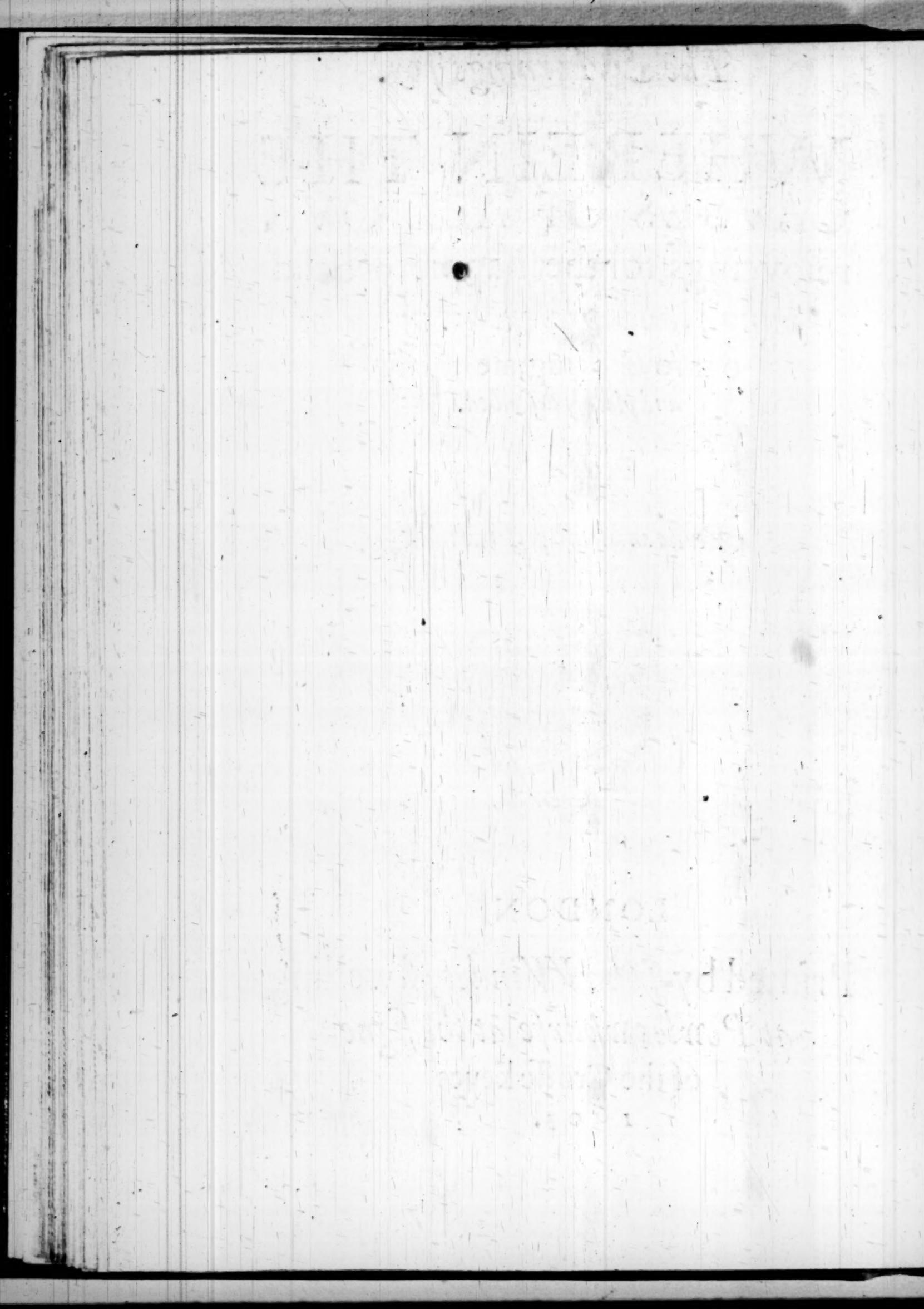


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at Powles wharfe, at the signe
of the Crosse keyes

1603.

slaverick, n.





Maveriecke, n.

Most noble and renowned
king, most deare and vn-
doubted soueraigne, ne-
uer was this sage sentece
*Happie is that realme where
either Philosophers be Kings,
or kings philosophers,* more
truly verified then at this time; nor neuer
had nation more need then we the people
of this land, duly to cōsider of it, in al thāk
fulnes towards God, and in all loue and
loyaltie towards your Maiestie.

The consideration whereof hath euен
compelled mee (the vnworthiest of your
Graces ministerie) to compile, though in a
most rude and ill-digested sort, (either for

The Epistle Dedicatore:

want of leysure, or learning, or both) this present pamphlet , sprowting forth into three braunches, carrying their titles according to the chiese argument , or subiect whereupon they are framed.

The middle braunch (wherevpon vertue vseth to rest) drawing her sweetest sap from you our singular good soueraigne, and therefore as due to your Maiestie,(not in my name,that am altogether vnworthy to be named)but in the name and behalfe of all the ioyfull subiects of our *Deuonian* Countrey or Shire; the same is presented, (an vnworthie present truely for a king) to the most leasurable perving (if at least cuer there may be leysure allotted to looke vpon it)and to the princely protection of your gracious fauour : the rather, for that your grace is not onely a faouurer, but a father vnto all those that seeke by any means (how simple soever) to further the proceedings of the Gospell.

Most humbly praying your royll Maiestie, fauorably to passe ouer al the imperfections

The Epistle Dedicatore.

fections of this rough and vnfild worke,
pardoning the workman for his loue and
loyalties sake; and finally to receyue this
poore mite, of a ministers good mea-
ning, into the treasury of your noble mind;
among the rich iewels of the learneder
sort of this land, that either are, or may be
offered: nor for the repairing, but for the
comforting & refreshing of you our king,
& vnder God vnto vs a most sacred sanctu-
arie. Beseeching the supreme Maiestie, who
sitteth in the mercie seate, in *sanc*t*o sanc*t*orum*, betweene the Cherubims, to blesse
your highnesse with a glorious raigne, and
to make the people of all your Graces Do-
minions, zealous, thankful, and obe-
dient subiects, first to God, next
to your Maiestie;

Amen.

REX ET REGINA BEATIſ

A Almighty God in mercie hath,
H All Englands ioy renewed;
E Not our deserts, but blessed loue,
N New blessings hath bestowed,
Z Nonaturall dew, but heauenly rain.
N Now Albion land may see,
A A King, a Queene, a Prince, a Peer,
I And yeare of Iubilee.
R Religion long to Englands ioy,
Y Remained hath in deed:
E Exceedingly God doth it keep,
P Enduring to our seed.
G God haue the prayſe, & ſtill our prayer,
R Give grace (O God) to heare:
I Indue our hearts with loyalty,
Y Inure our ſoules to feare;
N Nothing but thee, and thee alon.
Z Now ioy we much to ſee:
C A King, a Queene, and noble Prince,
E All regall in degree.

God ſave our King, our Queene, and Prince,
God shield them from annoy:
Confound (O God) all Popiſh pride,
Thine enemies (Lord) destroy.

R. M.



THE MORNINGS JOY.

The second Treatise.

Tis reported, and agreed on by many wryters of antiquity, that there is but one *Phœnix* in all the worlde at one time, which bird after she hath liued a long time (some write 600. yeares) by a secret instinct of nature, being readie to die, maketh her nest higher in the toppe of the mountaines then euer before (like as they report the Swanne singeth sweetest when her ende is neerest,) euен so high that with the reflex of the Sunne, and beating of her wings, both she and her nest are set on fire, and so burned into ashes; out of whose ashes they say, springeth and ariseth a new *Phœnix*: And it is no lesse assented vnto by all Nations and people of the world (except Papists) that knew our Queene, her wisdome, learning, and religion, that shee was while shee liued, the onely *Phœnix*, among all the Kings and Princes of the world.

Now see wee then the wonderfull working of God, and so see it, that wee may vnderstand

E.

One Phœnix
in the world
at onetime.

Our late
Queene while
she liued, a
rare Phœnix.

Maverick, Jr.

The Mornings ioye.

It, and so vnderstand it, that wee may remem-
ber it, and so remember it, that while wee liue,
wee may not forget to prayse God for it. The
matter and the manner wherof is this.

So long as our *Phænix* Queene liued, and
flourished in health and strength of nature, ano-
ther *Phænix* for vs was not to bee founde, no nor
to bee spoken of: but no sooner began shee to de-
cay, and to yeeld vnto nature, but presently as yet
were out of the Ashes of her burning zeale, and
loue towards vs, shee with the care of her noble
Councell, and others of her Nobilitie pointeth vs
out a succeeding *Phænix*, a moste sure and cer-
taine successour, and right inheritor, to the Impe-
riall Crowne of this Realme; no forreiner, but of the
royall bloud, his owne Grandmother being borne
and bred in this lande; and the eldest daughter of
our late Soueraignes grandfather, king *Henrie* the
feuenth of famous memorie, and of as famous
renowne for many speciall vertues, and princely
qualities, as any king of this land that I haue read
of, eyther before or sithence the Conquest.

Our king
James a most
noble *Phænix*

Who this new and noble *Phænix* is, Proclama-
tion with sound of Trumpe, hath euery where pro-
claymed; and the heartes of all true Subiectes ac-
knowledge, with as great ioy and reioycing both
in Cittie and Countrey, as can bee wished or de-
sired.

It is *James* the sixt of that name, by Gods grace
King of Scotland, and by Gods speciall prouidence
and appoynment, the first of that name, King of
England,

The Mornings ioy.

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England, France and Ireland, defender of the faith; so that now we may boldly and in the sweetnesse of our souies say, as dutie bindeth vs, God saue King James, our Noble King.

We read much in the Gospel of *James* and *John*,^{Math.4.21.} they were two disciples, and nere kinsmen to our Sauiour Christ, according to the flesh..

Nowe, when our Sauiour was dying on the Crosle, in the greatnessse of his loue, commended ^{John.19.25.} the cure and care of his beloued mother, to his co-^{26,27.} sin and Disciple S. *John*: but when our late Queene the Mother of our Countrey died; shew in all her loue committed, or at least earnestly wished, the care and gouernment of all her children and louing subiects to be committed (to whom also of right it belonged) to the godly care of *James* king of Scotland, her Maiesties necrest and dearest coosin, and most louing Godson: which king *James*, though he be not an Apostle, and the brother of *John*, yet I am sure, and Gods euerlasting name be praysed for it, his Maiesty is a perfect Protestant, and of the very same religion that *James* the Apostle was; hauing both one God, one Christ, one faith, one baptisme, yea and vnder God, as well able, if not more able, to keepe and defend all good Protestants, his beloued subiects, from the power and tyranny of the Pope and Papists, as euer S. *John* (by any naturall gift he had) was able to saue and defend the beloued mother of our Sauiour, from the rage and persecution of *Herod*, *Pilate*, *Cayphas*, & all the rabble of Priests, Scribes & Pharisees. And here I cannot but remem-

Our king
Godson, and
neare coosin
to our late be-
loued Queen.

The Mornings Joy.

ber a prettie tale of certaine women going on Pilgrimage to Saint *James* of *Compostella*, or some such like place, who all the way (the wind being hard in their faces) prayed God and Saint *James*, the winde might turne; but their praier was never heard, vntil they returned home, and by meanes thereof the winde was worse in their faces homewarde then before. So truly these many yeares the Papistes haue prayed God and Saint *James*, the winde might chaunge in our Countrey: and now being chaunged, their faces may bee never the warmer by any thing I knowe, by the chaunge of our gracious Queene, vnto our godly King *James*, except they agree with his Maiesie in Religion. Whose Graces most noble and worthie prayses if I should but once beginne to report, by reason of mine ignorance and insufficiencie, I should rather eclipse and darken, then any way open or reueale the same as appertayneth; besides the incurring of a great suspition, of that grieuous vice of adulation or flatterie, which a Minister of the Gospell, (aboue many other vices) ought to beware of.

And if it were or had beeene my purpose, to passe away the tyme, and to fill out the Page with Publishing of prayses; then I might put ouer all the rest that I yet intende to speake or write of, vntill an other yeare. I meane the reporting of the most deserued prayses, of our late peerelesse Prince, and renowned Queene *Elizabeth*, would bee a labour so infinite, which thing

The Papists
praying to
Saints doth
them no good

A Minister
ought to take
heed of flat-
terie.

thing indeed(if I were worthy and able)I might do
the more lawfully, and therein nothing offend a-
gainst duty, seeing as the saying is, *post funera vir-*
tus; after death, the vertues of all godly Princes and
good people, may be published, and sounded out
with the golden trumpe of eternall fame.

The vertues of
the godly doc-
neuer dye.

Howbeit, to the performing of such a work as
the reporting and publishing of her Maiesties more
then deserued prayses; seeing I know mine own ins-
ufficiency, and want of skill, and also acknowledge
mine owne saplesse barrennes, and inability for such
a purpose, I do therefore willingly leaue and assigne
ouer so great a taske (in due and conuenient time,
with sound and mature deliberation to bee per-
formed) either to the most clarified wits of our purest
Poets, and rarest Chroniclers of our age (those who
all their life long haue drunke of the sweetest
streames, that spring out of Parnassus hill) or to the
finest Academians (either diuines or other) that En-
gland or all Europe yeeldeth, whosoever they bee,
that haue diued deepest into the profundity of all
artes and scienccs.

The worthiest
vnworthie e-
nough to report
her Maiesties
worthy and de-
serued prayses,

And it may be (I speake it not to discourage any
for the greater the worke, the greater also is the glo-
ry of him that doth well finish it) onely I say it may
be, when they haue throughly considered euery
way as appertayneth, not all her Maiesties best de-
serts, & worthy prayses (for who can number them),
but the rarity of her wisedom, and varietie of all ex-
cellent kindes of knowledge and learning (for there
were few tongues in Christendome, but eyther her
eduh.

The Mornings Joy.

Her Maiesties
singular know-
ledge in the
tongues very
admirable.

A good name
better then
a sweet oynt-
ment.

Exod. 30.23.
34.

Math. 26.13.

Maiestie spake them eloquently, or vnderstood the perfectly: when this (I say) and such like as I cannot thinke of, shall come into their mindes, before they publish the same with condign praises to the world, it may be they may say (though not publickly, yet priuately to themselues) *Hic labor, hoc opus est*, such another taske we never tooke in hand before.

For my part, seeing I haue intermedled, not presumptuously, but dutifullly and louingly, (as God knoweth my hart) in this kind of businesse: I will craue leaue of the learned to draw my necke out of such a yoke, concluding this poynt with that sweet saying of *Salomon*: *אָוֶן שְׁמָה בְּעֵגֶל בְּנֵי־בָּשָׂר וְעַמְּדָה בְּנֵי־בָּשָׂר* *melius est bonum nomen, quam unguentum bonum*. A good name and a glorious fame, arising of true vertue, & grounded vpon good desert, is farre better and sweeter then any precious oyntment, though compounded with the purest spices: as that oyntment was, which the law commaunded to be made for the anointing of Kings, Priests, and Prophets. That oyntment will smell throughout all the house where it is, though locked vp neuer so closely: and this oyntment of her maiesties fame, I doubt not, wil smel the world throughout, and give a most oderiferous sauer in the nostrels of all succeeding posterities, mauger the mallice and malignitie, of al Antichristian Jesuites, or pestilent Papists wheresoeuer. Yea, I am more then assured, that as Christ said of Maries annoynting of him with that *precious boxe of ointment* of spicknard, wherefoeuer the Gospell be preached, there her fame for that fact shall ever be reported; So I say, I doubt

doubt not to affirme it, the glorious fame of our late renowned Queene, for her first establishing, publishing, and most constant confessing, of the Gospell of Christ: / Notwithstanding all the might and malice of the duell, Antichrist his sonne, and al his adherents) together with her Maiesties sound perseuerance therein, euen vnto the end of her daies and her most Princely care as long as life did hold, for the continuance and propagation of the same Gospell, and true religion in al her Maiesties realms, territories, and dominions, after her grace; decease, and naturall dissolution. This worthy worke of her Maieſtie (I ſay) the Chronicles of all ages, and in all Christian kingdomes ſhall report, to the increase of her fame, and good encouragement of all other Christian kinges and Princes in Christendome, to doe the like by her Maiesties example, or to be ashamed before men and Angels, if they doe the contrary, ſo long as printed paper ſhall endure.

Now then to proceede on with our purpose, no sooner (as wee haue ſaid) was our moft fortunate and female Phœnix diſolued, but preſently anew Phœnix, of the more worthier gender, and of the ſame roiall bloud was published and proclaimed, ſo that before we could well conſider, and therefore leſſe mourne for the death of the one (the life and light of the other approching) our mourning was changed into moft vndoubted hopes of reioicing; ſo that beauines and bitter lamentatiō abiding at euening, ^{The ioy of our new king expel} joy and exceeding cause of godly reioycing came in led the clouds of

The Mornings Joy.

sorrow we had *the morning*; therefore may this little Treatise, how-
conceiuued vp-
pon the death soever impolished rightly be called *The Mornings*
of our late Qu. *Joye*: First in respect of the ioyes alreadie appa-
rant, as also for the ioy of the great hopes wee are
hereafter to expectall which are already I trust truly
conceiuued, in the hearts of all the godly of this land, &
by Gods speciall prouidence, & the zealous prayers
of the faithfull, may be euery day more and more
cherished, increased and continued, to the glory of
God (who hath began it) and to the great greefe
of the godlyies, that in hart and mind much repine at
it, howsoever God doth bridle their affections,
and suffer them not to breake out into open rebel-
lions.

And for this cause do I the rather call many of our
hopes, vndoubtedly conceiuued & already in esse, but
hopes of expectancy, that none may haue cause to
vpbraid me, that I should *Canere Triumphum, ante*
victoriam: for though I be young, yet am I not alto-
gether ignorant of the subtil sleightes of Sathan,
who now, as euer heretofore (since he was cast out
of heauen and euer will doe, till hee bee chayned
Sathan seekes fast in hell) hath with all his sleightes, might and ma-
to stop all god lice, endeuored to crush the braines of all godly pur-
ly purposes in the beginning, poses (entended for the good of Gods Church and
children) in their swadling cloathes, as I may say.

Gen. 3.1.
So hee dealt with our first Parentes in Paradise:
So with the godly Patriarkes: So with the chil-
dren of Israel, when they were to come out of E-
gypt, and in the wildernes: causing the multi-
tudes much to murmur, and to rebell against
Moyses

The Mornings Joy.

17

Moyses and Aaron, but most busily while Moses was in the Mount, stirred vp the people vnto most grosse Idolatrie, to this ende (as the olde Fathers haue thought) that Moses might be ouer heate in his zeale, in beholding their cursed Calfe, and so breake the Tables of the law, as indeede hee did, wherein their greatest good was intended and included. So afterward, when they should enter into the promiled land, ten of the twelue searchers sayd, *The land of Canaan indeed, is a very good land,* Numb. 23. 28. flowing as God had saied, with milke and honey: but the Cities thereof were strongly walled, and mighty Giants and Anakins inhabited them, so that it was impossible to ouercome them.

So after when the Judges ruled, none but godly Debora could bring peace and rest to the Church and common weale forty yeares: So after the kings were crowned, none but Salomon must builde the Temple of the Lord, None but a few of the kinges after him, as Asa, Iehosaphat, Ezechiab, and Iosia must purge the land from Idolatrie, and stablish the law, and true religion among them. So after that the Iewes (for their sinnes and Idolatrie) had been wel scourged of God in Babilon by seuenty yeares captivity, no king but Cirus and Darius, must restore backe these captiues, none but Ezra, Zorababell, Nehemiah, zealous to conduct them home to their owne Country againe, to build their Temple, and to restore religion: when they were returned, how by the malice of the Deuill were they let and hindered, by the Captaines beyond the riuver, certain

F

yeares

Maverick, Jr.

The Mornings Joy.

The repauring
of Gods tem-
ple alwayes-
hindered by
the world iort.

yeares together, for the setting forth of so glorious a worke? after they beganne to repaire their walles and to reedifie the Temple, how subtle and malitious enemies had they both at home and abroade? insomuch as they were faine to worke with their instrumentes of labour in the one hand, and with their swordes to fight in the other. And all those stirres and vprores in the Church of God, from time to time, haue beeene wholy raysed, deuised and set on, for the disturbing of euery good worke begunne, by the might and malice of the Deuill, and all wicked Princes and people that euer he could procure on his side, which euermore are the greater number in the world, and not the least in the visible Church of God. Neither was the might or malice of the Diuell halfe so great in the time of the law, as it hath beeene since the Gospell began. No sooner was Christ the corner stone borne, but all the babes bloud in Bethelēm, and all the coastes thereabout must be spilt for his sake: While this sweet babe Iesus was in the armes of his mother, she must flye into Egypt from the rage of Herod that bloody persecuter. No sooner must John Baptist point out Christ to be the Lambe of God, that taketh away the sins of the world, but presently by the Deuils procurement, he must loose his head for his labour. No sooner is our Sauiour baptized and sanctified with the visible presence of Gods spirit, for the great worke of our redemption, but the Diuel which is a Prince in all Countries, (and feareth no colours) taketh him in taske, hand to hand, to trie whether he can fight.

Mat. 2. 16.

& 14. 14.

Mat. 4. 1.

Christ our
king tempted
now shold
we be fise.

fight for his faith or no, or whether cowardlike, he will yeelde the field, before his Souldiers be gathered together, or the Maine Battaille be set in any order. No sooner came our Sauiour to publish the glad tidinges of the gospell, but the Diuell, and his Souldiers would haue thrust him downe from a steepe hill to haue broke his necke: when hee was at home, his friende, by the Devils assignement grieued him, when he came to Ierusalem, the Iewes ^{Luk 4.19.} & 6.7. persecute him, neuer leauing him till they deliuered him vp to the Gentiles, to be slaine and crucifi. ^{Ioh. 19.13.} ed for the sins of the world, as God his Father had preordained him. So did the same Sathan deale with his Apostles and Preachers presently after the death of Christ while the gospell yet continued, among the Iewes, first stoned Stephen, slew Iames with ^{Act 7.1.c.12.} the sword, and because that pleased the people, made Herod to cast Peter the Apostle into prison also. Likewise when for the infidelity and grieuous vnthankfulnes of the Iewes, The Gospell by Gods speciall appointment and permission, was to be published among the Gentiles (which thing the Diuell neuer dreamed of, for hee had thought to haue kept vs Gentiles for euer in his dungeon of darknes, and ignorance of God and all godlines) then hee rageth out of all reason, and without all measure, then for the greater triall of Gods children, and for the punishment of the Gentiles, that would not belieue the Gospell, stirreth vp most grieuous persecutions, so that none of the Apostles that followed Christ, escape Scot free, & most of them put to cruel death The Apostles
drink of their
Masters cup.

The Mornings Joy.

for the preaching of the gospel. But nothing I suppose euer made the Deuill more madder, then *Paul* the Apostle. Of the Gentiles, because through ignorance he was first of his owne band, and a persecutor of the Christians; but on the sudden by Gods speciall grace, called miraculously (by Christ himself) *To be a chosen vessel that he might be sent farre abroad among the Gentiles.*

Act.9.1.15.

Acts.14.19.

Acts 27.1.

2, Tim.4.17

In conuerting of whome, *Paul* neuer laboured more faithfully, then the Diuell laboured diligently, to raise vp persecution against him, and all that followed and beleueed his doctrine: at *Derby*, at *Lystra*, at *Iconium*, and at many other places, till they came backe againe to Ierusalem; where, because his persecutors could not haue their will, and wreake their malice then vpon him, they send him bound vnto *Rome*; where hee made the Gospell, and the profession thereof famous, throughout all the Judgement Hall, by his sound disputing, and constant preaching, whereat his first aunswere before the tyrant *Nero*, all forsooke him: but the Lord strengthened him, and for a while deliuered him (to shew his power) from the mouth of that Lyon.

When the Apostles were all persecuted or put vnto death, was Sathan yet quiet? No doubtlesse, for then the ten most cruell persecutions, soone after their discasing, woulde not haue so long continued, to the great slaughter of Gods best beloued children, vntill it pleased God of his great mercie, to raise vp *Constantius* the Emperor, & *Constantinus* his sonne, to calme that so great tempest, & to comfort.

The glory of
kings to haue
care of Gods
Church and
children.

The Mornings Ioye. 19

for the heartes of Gods children, who were fled into the wildernes, and corners of the earth for their relieve and succour.

But that old red dragon, woulde not there yet suffer them to be quiet: But still with greater rage then before, persecuted the woman, The Church (I meane) which euен in that time of straitenesse, had brought forth not a man child only, but many thousand children, both of men and women, which neuer bowed their knees vnto Baal. Reu. 13.6.

So true is that saying, the bloud of the Martyrs is the seed of the Church, And thereupon it is finely said of one.

*Sanguine fundata est ecclesia, Sanguine capit,
Sanguine succrenit, sanguine finis erit.*

*Gods Church with bloud of Abel shed,
Was all begord, and ouer spred;
The like befell, in age succeeding,
And shall doe still, in church continuing.*

For when that fearefull beast, hauing 7. heads, and 10.hornes, the old Romaine Empire which rayfed these ten cruell persecutions, was wounded and abased: another beast which was Antichrist, which had two hornes like the Lambe, but spake like the Dragons (of whom he learned to bee cruell and bloudy, like the former beast) was set vp & honoured, with whom all kinges of the earth, for the space of 500. years, committed most filthy fornication, til the light of the gospell by those bright lamps, began to shine Reu. 13.1 & 18.
& 18.3. Antichrist a
bloody beast
though he
plead the sim-
plicity of the
Lambe.

The Mornings Joy.

God causeth
light to shine
out of darknes

The pure gos-
pell preached
in England
during the
reign of King
Edward and
Queene Eliza-
beth, and I
trust shall be
continued till
the end of the
world, in des-
pight of the
diuell and
Antichrist.

2.Cor.2.11.

out of Germany, whose beames like the sun in the morning, did make bright these our Northern Regions, whereat the Diuell and Antichrist his sonne haue grievously stormed, and like vnto the wilde Boare, hath from time to time, since hee was first cast out, sought and laboured by all means possible to breake in againe into the Lordes vineyearde, to wast, roote out, and destroy those pleasant plantes, which by the space almost of fifty yeares preaching haue beene deeply planted in these our Countries; and now I trust, shal be watered a fresh with the sweetest spring of celestiall comfortes: which no doubt will cause the Diuell to bestirre himselfe a new, and Antichrist his Captaine to muster his whole Company of Iesuites, Seminaries, & Papists at home, and all the professed enemies of Christ, & our country abroad, who with tooth and naile, (as they say) will striue against this happy successe, of ours, endeououring by all meanes possible, to turne all our hopes of rejoicing, into heapes of slaughters & most assured causes of mourning, if it lay in their powers, or if God for our sinnes and vnthankfulness, should permit them so to doe.

Wherefore, seeing (I say) wee are not ignorant of these Diuelish sleightes (as S. Paul saith) nor of the secret malice of our Popish enemies, though they can happily like the snake, (for want of strength) lye quiet in the bosome of our Country, till they may bee better warmed and cheered to thrust out their stinges against vs.

These

These things (I say) considered, haue caused me to strike my saile of reioysing, so lowe as possible I can, and to call these great thinges which the Lord hath begun to doe for vs, and I trust in his good timewill finish the present possession , and further hope of reioycing , which if our aduersaries had but halfe the like cause , would in all their writings haue published for mountaines of ioyes: notwithstanding for Zions sake, I could not bee still,^{Esay. 62. 1.} and for Ierusalem's sake would not holde my peace , till in the zeale of my soule, I had laboured both priuately in mine owne charge, and publiquely in this simple sort, as I haue done, to stirre vp the hearts of Gods children to a ioyfull reioycing in the Lord, and to all kinde of thankefulnessse and readie obedience to God and our King. From whom, as in the roote or stemme (next vnder God) all the sappe of our ioy and comfort springeth vp , and many flourishing branches of heauenly and earthly bles-<sup>The sap of our
joy included
in the vertues
of our king.</sup>sings bud forth to the comfort of our Church and common-weale wherein we liue.

When the Iewes a long time had Judges to rule ^{1.Sam. 8.19.20} ouer them , though some of them , wise as Debora , and holy as Samuell, yet they still cryed out, Giue vs a King to raigne ouer vs , as all other Nations haue.

So long as our Debora raigned (which was foure yeares longer then Debora iudged Israel) and thereby all peace and prosperitie heaped vpon vs, and our land, yet there were that cried out, Giue vs a king to raigne ouer vs , as all other Nations haue. Nowe God

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God in his mercie hath giuen vs a king, and our eies haue seene him to our hearts content, and in good time wee doubt not, will crowne his Maiestie to raigne ouer vs, and wil they yet be contented think we, that before were grieued? I thinke not; but how soever they be discontented, if Gods will herein bee once effected, sure I am, therein wee shall haue such a blessing, as this lande hath not enjoyed in that respect, this fistie yeares; so that if God will, this may bee called our yeare of Iubilee; though our enemies hoped happily, it woulde haue turned to vs a yeare of miserie. Whose hope (I doubt not) God will frustrate, as hee hath in this, that many yeares before it came, they counted and called, the death day of our Soueraigne, a golden day: but the God of Heauen leeth their malicious mindes, and I trust will cut their combes shorter, that take felicitie to crow and crie for the death of Princes, but to our purpose.

A King God bee thanked wee haue proclaymed, and trust shortly with ioy to haue him crowned, and peaceably established in his kingdome; whereat our aduersaries in deede haue no cause to reioyce, eyther at home or abroade; when it shall bee reported in other Nations, that England hath nowe a King raigning ouer them, which for his prowesse (if he bee prouoked) dare to looke any King of Christendome in the face; which for his learning and Religion, is able to leade vs vnto the liuing waters of comfort, which for his sexe is able *By the helpe of his God, to leape ouer a*

Wall

About fistie
yeares gone
since king
Edward died.

The great
causes of our
reioycing;
1 Taken from
our King, as a
stately stemme
or tree of
virtue.

Wall, and likewise able to trauell abroade to see
the coastes and strength of his Countrey , and
valour of his Captaines, to enquire out and learne
the manners of his Subiects and people, as well
they that rule vnder him , as they that are ruled :
to sitte in his seate of iudgement , when it plea-
seth him , to aduaunce iustice, and to grace his
Maiesties most worthie Iusticers. All these things
our enemies may talke of, to their terror, but eue-
rie good subiect may thinke of it to his comfort,
this therefore is the roote and cause vnder God of
all our reioycing.

What other hopes of our reioycing are their
like to budde out of this stately stemme ? Manie
more then I can thinke of, and many more then
I will speake of; and of them that I purpose to
remember , I will rather poynt at them , then
speake of them: we may ascend from the stemme, ² From the
branches of
to consider of the liuely braunches alreadie sprow- our Kings po-
ting from this noble stemme ; hauing the greenest sterite.
Olieue Tree , and of the sweetest kinde growing
with our king in his Graces Garden , with Olieue ^{Gods great}
braunches rounde about his Table: these blessed ^{blessings vpon}
braunches, are alreadie knowne to bee two sonnes,
and two daughters , of most singular hope, and
God knoweth howe many more his Grace may
yet haue to his owne comfort , and great stay of shing a
this lande; whome it may please his Maiestie to ^{the fruitfulnes} Queen.
make Dukes and Princes of his Realmes and Do-
minions, which may lead his Armies to the terror

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of his enemies, while his Maiestie may manage the other affayres of his Countrey, liuing with his subiects in peace and quietnesse; yea to succeed in their fathers throne, when the father of spirites shall call him to his mercie , which is not euen nowe vntought on (as the examples of the Emperours teach) when his Maiestie shall be in the midst of his royltie; as also it appeareth (to the perpetuall renowne of his Grace) by his Maiesties sweete and most singular instructions alreadie giuē vnto prince *Henrie* his eldest sonne, who naturally, if God giue life, is to succeed in his fathers roome. These things in the fear of God may be thought on, and are no small hopes of rejoycing.

Lapillaries
sed to come
vnto the Em-
perors the day
of their coro-
nation: earnest
ly inquiring
what kind of
stone they
would haue
their tombs e-
rected with, to
put them in
mind of their
mortalitie.

3 Frō the leues
which are
the Scots our
neare countrey
men, and of
one language
and religion
with vs.

From the braunches we may take some comfort in the Leaues , which are our next and nearest neighbours, the Scots ; who as they are one language almost with vs , so may they by Gods good grace, bee ioyned togither in great loue and friendship with vs, seeing no Sea parteth vs , but one bordereth on an others Coasts (which heretofore hath beene the cause of much discorde and bloudshed, as our owne remembraunce can tell vs , if the Chronicles of both Countreys did not reportte the same) all this by the blessed benefite of G O D , and by the carefull regarde of the King and Nobles of both our Countreys, maye bee turned to the great good and comfort of both our Realmes , for nowe though wee bee two seuerall kingdomes , yet wee all

are

are but the Subiectes of one King , and the people of one God ; in whose feare we ought to liue together in all godly peace , and for whose faith wee ought to fight together in the time of warre ; these also are no little hopes of rejoycing.

May wee not looke downe againe from the leaues to the barke of this goodly Cedar of our English Lebanon, which are our Kings alies and confederates : The noble King of Denmarke, a good friend to England, his Graces brother in law, and the Queenes naturall brother, all her Graces children Nephewes and neeces vnto that King, besides the league and friendship our Kings Maiestie hath with many other Christian kings and Princes, which may be a stay to the state of our land, against the power of the pope, as the barke causeth the strength to the tree, by holding in of the sap.

4. The bark of this godly tree,
our Kings alies & confederats.

Hence(if God will haue it so, and our sinnes
crie not against it)may come greater Traffick with
many nations, then lately wee haue had ; Trafficke
may bring profit, and profit comort and content to
many poore subiectes of our Countrey, which com-
plaine they are impouerished, that they can haue
but little for their labour , the world is so dead
they lay, for want of trafficke : howbeit I feare ra-
ther it is by reason of the couetousnesse of the ri-
cher subiectes, both Marchauntes, and others
through an insatiable desire of gaine : whereby
money is brought into a fewe mens handes, by
to vnreasonable enhauncing of the price, of all for-

The fruit of
Peace, if it
please God to
grāt it ameng
christiā princes

The Mornings Joye.

Couetousnes. raine commodities; so as the commons of our
the roote of e= Countrey, cannot haue them at any reasonable
uill, and the cause that com rate: euен for the redresse thereof, surely (whereso-
modities passe not, but at an excesse rate, for land, haue great hope to see it bettered, which may
the poorer sort. well be called, *The poore peoples hope of reioycing*, wher-
of God grant they may not be frustrated.

So here then we may be assured to our farther comfort, that if there be such vertue as we haue spo-
ken to be expected, from the root, stem, branches,
barke, and leaues of this goodly Tree. What hope
may wee conceiue of the blossomes which begin
already so gloriously to breake out, yeelding forth
abundance of all comfortable fruit, to the glory of
God, and greatest good of this land.

And these frutes, if they be of therightest kind,
as we are most ascertained they are, must either issue
out of the sap of true religion, or out of the pith of
al purity of life and conuersation; the one following
the other, as the shaddow doth the substance: these
like two fountaines springing forth from the gardeu
of Eden, will greatly cheere and refresh the church
of God, and exceedingly beautifie and adorne the
flourishing estate of our common weale; when eue-
ry one both in life and religion, both magistrate and
subiect, both pastor and people, will haue an eye to
the king, to frame their maners and religion, accor-
ding to his best liking, as the Poet saith, *Regis ad exem*
plum, totus componitur orbis. Well, blessed bee God
for these our good and more then great hopes of re-
ioycing, which are doubled and encreased for that

our

Good begin-
nings, are as it
were certaine
Pledges, of as
good procee-
dings and bet-
ter endings.

Pietie breedeth
purity, as puri-
tie adorath pi-
ety.

Good Maistra.
good subiects,
good pastors,
good people.

our enemies the Pope and Papists I meane especially, haue not yet reioyced ouer vs, as they had hoped, nor haue any cause to triumph in all insulting sorte, as their maner is: Neither I trust euer shall haue cause to reioyce, so long as God shall keepe vs from their Idolatry, and infidelitie; the one being the roote of the other. Infidelity, (which springeth through want of the true knowledge of God) is the roote, and Idolatry is the cursed fruit, that springeth from so crabbed a tree: for which two sinnes, God euer hath, and euer wil, deliuier ouer his church and chosen children vnto captiuity, either of body or of mind, or of both.

A cursed tree
yeeldeth forth
cursed fruit.

Such a mother
such a daught-

ter.
Idolatrie euer-
more the cause
of Gods chil-
drens captiuity

God preserue and purge this land, from al popish Idolatry, and then howloever God punish vs, and this land for our other sinnes, (which are many and grieuous) with other temporall punishments, as daily we see and deserue, and worse are to be feared, except we repent, yet of Gods mercy, for his sonnes sake, and for his Gospels sake, we shall bee preserued from all popish tyranny; except it be for partaking, or to much suffering them in their Idolatry: For these Iebusites will euer be pricks in our eyes, and thornes in our sides, and as some of them daily desire, so will they continually seeke to worke our destruction, that they may reioyce at our miseries, which of all miseries, to the godly minded, none may be compared therunto.

For what I beseech you else is meant by the often and earnest prayers of Gods Church and children, euery where to be seene in the scriptures, that God

The Mornings Joy.

Psal. 94.3.4 &
115.2. & 133.3
4.

The taunts of
Gods enemies,
the greatest
griefe of Gods
children.

Math. 27.39.
40.41.42.43.

Judges. 16.30.

Psal. 137.3.

would not deliuere them vp into the hands of the enemis of Gods truthe, least they should lay in disision of God and all godlynes, *Where is now their God?* The reason surely is, for that as I haue said, all the chastisments and corrections, whether it be warre, Pestilence, famine or fire, or whatsoeuer else God laieth vpō his Church and children, as wel as vpon the wicked for their sinnes, or for their tryall, or for examples sake, none of them in singular, nor all of them in generall, are any thing comparable either in griefe or greatnes, to this plague or punishment, to be deliuered vp into the hands of Gods enemies, & the enemies of the truth and the Gospell, (as the Pope & all professed Papists are) to be mocked, spited, and derided as Christ our Sauiour was, before, and at the time of his death. *Haile king of the Iewes,* *Tell vs who smote thee: Come downe from the Crosse, if thou be the Sonne of God: He sauued others, himselfe he can not sauue, & the like:* As the Philistians mocked Sampson, when hee plucked downe the house vpon their heads for their labour. As Dioclesian the tyrant, and Julian the Apostata, taunted the persecuted Christians. As the Babylonians in most scoffing sort, sayd vnto the poore persecuted Iewes, *Sing vs one of the songs of Sion.* In a word beloued, as the Papists once heretofore in this land, for that we would embrace their Idoll the masse, haue had their fill of despising and reviling of Godseleēt and chosen: So now seeing they haue beene curbd and kept in with such a longing desire of an alteration, if now (I say) God shold suffer them to haue their willes ouer vs, the

true

true professors of the Gospell, they would surely insult ouer vs, more then euer before, not with fire & fagot onely, for that Gods chosen feare not, but with the speare of their tongues, they would pierce our soules, when wee should euery where heare them say vnto Gods Saintes : Where is your religion? Where is your communion? Where is your preaching? Where is your Gospell? Where is your God? O God of glorie defend the true professors of thy Gospell, from this despite of our soules, and then dispose of our bodies and goods as it pleaseth thee.

O deare Christians, my soule cannot ^{Gods great} found the depth of this mercy, if God haue determined, as I ^{mercy in deli-}
^{uering and kee-}
^{ping vs still frō}
^{Popish iuanny}
hope he hath, to deliuver vs from this misery, in not leauing vs to the will of Gods enemies, and to con-
tinue yet longer, the light of his Gospell among vs,
not only for the cōfirmatiō of their faith, that are al-
ready of vnderstāding to acknowledg the mercie of
God in calling them, but also for the tweete sakes of Babes and sack
many millions of little seely soules, either little babes ^{lingshal praise}
or others, which are vnder yeares of discretion ; yet ^{God for his}
^{mercy in conti-}
by reason of the care of their Christian Parents, ^{nning his Gos-}
more by custome and imitatiō, then by any know-
ledge & discretiō, holding vp their lilly white hands
towards the heauens, with lisping lips, make their se-
uerall prayers and supplications, daily for Church,
king and countrey : yea many of them surely, of ve-
ry tender yeares, with more zeale and knowledge,
(often times) then thousands of very aged people,
that all the time of their youth were misse-led, and

The Mornings Joy.

nusled in ignorance and Idolatry. How much therefore are wee bounde to prayse God for this mercy of al mercies, if it please his Maiestie to grant, that neither the trees that seeime to be fast rooted, may bee shaken with the boisterous blastes of persecution; nor these tender springs, beginning to sprout out, may not be nipped with the cold frostes of popish deuotion.

Such a blessing as this is, so long time as heretofore to bee secured, and now a fresh to be protected vnder the flourishing branches of so princely a defender of Christes true faith, from all the rages and reuilings of our Antichristianenemies, I know not whether the Chronicles of all ages, either diuine or prophane, haue recorded the like, neither can I well conceiue, if this blessing bee continued and fully effected, as God grant it may, whether for the same, we the true professors of Christ, haue more cause to rejoyce, then our enemies the papists, both at home and abroad, haue cause for euer more to be ashamed and confounded: For let the Papistes assure themselues, (as Hamans wife could tell her husband, when it was to late, after all the assigments were sealed, for the destruction of Hester, Mordecai and the Iewes) that if our Mordecai be of the stocke of the Iewes, that is of the truest religion, as they knowe well enough hee is, then Haman if hee procure not the Kinges fauour, the sooner in embracing true religion, may bee hanged on his owne gallowes: Yea and Mordecai and all the Iewes, may take better courage to resist & repreesse the

the Popish Babylonians, by all meanes possible, as farre as lawe and Christian charitie, and religion will giue them leaue. Neither let them thinke otherwise, but that if the Lord prosper this his owne worke, it is to breake the pride of their power, and to make them see (except they will still bee blinde) nay to feele with their handes, except the deadliest palsey of darkenesse haue taken them, the power of Gods owne might, what hee can doe against his enemies, when it pleaseth him, how and when he can bring the same to passe, when they least thinke of it, and when it seemeth there is least power in the reason of man to effect it. This God doth for his owne glory especially, for the good of his children continually, and finally for the conuision or confusione of his foes.

And here though there bee great cause, I will not spend paper further to presse any professed Papists, English Seminary, or Iesuite in this realme, then is fitting, by vpbrayding them, as they would vs surely outrageously, if they had but halfe the like aduantage ouer vs, for their vaine folly, and fruitles fury, in designing, seeking, wishing, and contriuing (like vipers of the vilest broode) the death, the vntimely death, yea the vnnaturall death, of their and ours late dearest Soueraigne, seeing it may bee, some of them may liue so long, to publish the same themselues, more to the prayse of God, in preseruing her Maiestie, then any pen can expresse, after her Grace hath slept a while in her graue, that shée Our late Qu. was the most mildest & mercifullest Queene, if not ^{a most mercifull Prince} too.

The Mornings Joy.

A vilde Slaun-
der of the Pa-
pists.

Esay 5. 20.

too mercifull) that euer ruled or raigned in christen-dome, euен to them of their owne faction, which thing they would neuer confesse while her Maiestie liued: but rather by most vile and flaunderous libels every where spred abroad, like as they are now continued, do report (but how vntruely, God and all the world knoweth) that her sacred Maiestie was a bloudy Prince, and that her Maiesties more then a Solomonicall peace and regiment, was a time of tyranny, and persecuting gouernment. But woe be to them (saith the Prophet) that call good euill, and euill good; and wo be to their souls, if they speedily repent not, that thus haue flaundered, and yet cease not to flaunder the Lords anointed, and quiet tranquilitie of our Countrey.

O slye serpents and brood of Adders, with tonges more poysoned with the venom of the Pope, then the taile of a Scorpion! could you, or now can you, count the dayes of our late beloued Queene, bloudy, that neuer drewe drop of bloud from the gracelesse traitors against her life, Crowne and dignitie, but euer with sorrowe and grieve of mind?

And could you not haue cōsidered (though with silence haue passed it ouer, for who takes pleasure to remember it) the riuers of bloud, that were shed by that bloudy Bishop of Rome, your sweetest father in heauen or earth, and other bloudy Bishops of our land, in the raigne of Queene *Mary*, and before, as in all other countries in Christendome: Can you be content to call that kind of gouernment tyranny, where never any are put to death but either for towle

fowle felony, or most treasonable trechery, and can you call the popish and Catholike regiment, mercy, that neuer are satisfied, nor neuer will be satisfied (in persecuting onely for religions sake) the poore Saintes of God, whose soules still crie *under the altar* for vengeance, with all kind of torments and tyranny? I am a subiect, and my life is free, except I offend the law: yet if it can be proued, that euer any man woman or child, was in all the raigne of our late soueraigne, put to death onely for religion, I say I will willingly leauue my life for that, to the disposing of him that can proue it.

None put to
death in Eng-
land, but for re-
lony or treason

Reu.6.10.

Let the Pope therefore leauue off for shame, to Canonize ranke traytours, for singular Saints; such as in former time, *Thomas Becket* was (if not many more mischievous traytours) and let his vnholne be resolued, that this saying is as true as old, *Non mors sed causa mortis facit martyrem*: that it is the constant dying in the defence of the Gospell, and true religion of Jesus Christ, that hath made so many Martyrs in the world, and that it is the Romishe religion, and his Antichristian pardons, blasphemie, pride, and periurie, that hath set so many Christian Princes by the eares, and caused many feely subiectes traytourously to rebell against their Soueraignes, and so to sinne against their owne soules, (as Pro.20.2. *Salomon* layth) And let all those that contrary to their alegeance to God and their Prince, haue hitherto submitted themselues to the papall supremacy, become good subiectes, to their king and

The Pops haue
made many
feely saints in
their times.

The Mornings Joy.

Vnhappie they
whome other
mens harmes
make not to
beware.

2.Kings.6.17.

God present in
mercy to helpe
his people euer

country, as Gods word euery where commaundeth them, and the fearefull end by the iust iudgement of God inflicted vpon rebelles and traytours at all times, doth warne and admonish them, whereof we haue purposed to speake somewhat in the next Treatise.

At this time (I say) in stead of vpbraiding them, for this their so great folly and fury, I will exhort all good Chritians to pray for them, that the eyes of their vnderstanding may bee opened, as the eyes of *Elisha* his seruant were, that they perceiving more to bee with vs then with them, nay, God to bee with vs, and not with them, nor neuer will bee (except in iudgement) vntill they by true repentence, and acknowledging their grosse and grieuous errours in Popery and Idolatry, turne cleane away from the Pope (the diuels darling) and so become true and vnfayned professours of Christ his Gospell, Gods sweete Sonne, and our onely Sauior.

And here let men and Angels judge, betweene the Doctrine of Popery, and piety, which is true Christianity, and between the professors of the one, and the publishers of the other.

The Christian courses that wee euer take with them, are agreeable to the Gospell of Christ, which wee profess; and the vngodly courses they hitherto haue taken with vs, are agreeable to the decretalles and decrees of the Pope, whome they acknowledge to be the Vicar of Christ: but in truth, is that Antichrist, And man of Sinne whereof *Paul* long agoe

agoe prophecied; one that doth altogether oppose himselfe against Christ and all they that do professe his name: The Lord twise or thrise, hath miraculously heretofore (like as he hath Scotland and other countries) deliuered this land of ours, from their tyranny, and now againe (we hope) for euer, wil saue vs from their cruelty; not for our merits, but for his owne mercy, which thing cannot but bring great cause vnto vs of all godly reioycinge.

The Apostle P.
pointeth out
the Pope for
Antichrist.

s. Thes. 2.4.

Now as I may not, nor minde not, to vpbraide these Papistes farther (as I haue said) then is fitting; so it is my part and agreeable with my duty, earnest ly to call vpon all professed protestants , aswell Pa- stors as people, that they be more zealous in the publishing and professing of the Gospell, then heretofore they haue beene; that they liue more sincerely in their liues and conuersation , then heretofore they haue done; aboue all things, that they would adorne themselves with the vertue of humilitie, in humbling of themselves , and their soules before God, who graciously hath begun, continued and in geod time will finish this good worke, to the praise of his owne glory, if wee dayly pray, and prayse his Maiestie for the same.

Also here all carnall Gospellers, and luke-warme professors, are to be raised out of their sinful security that lye sleeping in the barke of Gods church, caring nothing for any stormes or tempests that beat against it, they neither feel them, nor feare them; if in a calme and with a pleasant wind, they may sayle ouer the Seas of this worlde, they are well content to bee

Carnall gospel
lers reproved.

The Mornings Joy.

A&ts. 27.30.

called professours: but if the stormes of aduersitie blow vpon them, and the tempests of persecution, for the gospell sake, once beginne to pinch them: then like the Marriners that were with *Paul* in that great shipwracke; they had rather leape into the seas of sinne, to the hazarding of their soules, then tarry any longer in such an olde vessell, as the Arke of Gods Church is, for feare God will not bee so good as his promise, in sauing and preseruing them from all dangers, both offoule and body.

Not example
of multitudes,
but the truth
of Gods word,
must ever
guide our
consciences
in religion.

The Atheistes
scoffe at God
and all godli-
nes.

The Turke ac-
knowledge a
God, but deny
Christ to be
their Rede-
mer.

These are the Newters and Omnididians of our time, that will hold with the most as they say, and wheresocuer the maine battell is pight, they will be sure to be of the Rereward, or in the left wing, that as they see cause, they may flee to which side they imagine to be the strongest.

The third and worst sort of all, are the Nullifidians, or Atheistes of our time. The Rogues, the Ruffians, the Tassepots, and Drunkardes, which as they scoffe at God and all godlinesse, so care they not of what religion they be, but weigh not whether there bee any religion at all, farre worse then the Turkes, that acknowledge there is a God, but allow none but *Mahomet* to bee his Prophet: farre worse then the rest of the Heathen, that worshipped so many kind of Gods, as there were Diuels in Hell to entise them: euен iumpe with the Barbarest people of all nations: that liue worse then beasties without law, without ciuitie, without common honesty, as our common taspots and drunkards do.

These are the very mockers of our time, which walke

Walke after their owne lusts, and say (as Peter fore-told:) *Where is the promise of Christes comming unto judgement?* But those Icoffers of God and his Ministers, shal feele and finde one day, that there is a God, that there is but one true religion, which we teach, that there shall be a generall judgement: yea they may feele it too soone, that there is now a God in heauen, that seeth their sinnes, and hath a great & grieuous controuersie against them for the same. *Hosea 4.2.*
Tossepotz and
drunkards
worshen
beasts
2.Peter. 4.
And i though in his mercy, hee spare his chosen awhile, and will suffer him selfe to bee entreated, that his gospell may yet longer continue among vs: yet let them know, that God hath punishments enough in store, whereof we haue but too many examples dayly to plague them for their sins, & to make this whole land to mourne for their transgressions.

God will raine down upon the wicked (saith Dauid) fire and brimstone, storme and tempest, this shall bee their portion to drinke: and againe, God will wound the heade of his enemies, and the hairie scalpe of such as goeth on still in his wickednes: They shall goe downe into hell, and all people that forget God. Let them not imagine, because God doth spare them, that therefore hee can- not punish them; nay surely, the higher the ham- mer is lifted vp, the greater is the stroke when it falleth; and the longer God forbeareth these A- theistes, the sorer will his judgement bee, when it commeth, (as the heathen could faine, Their Idoll Gods to haue leaden feete, whereby they note a slownes in punishment, but to haue hands of brasse, or of Iron, to pay home when he striketh)

*Psalm. 11.6.
Psalmc 68.21*

The longer
God stayeth
from punishing,
the sorer
shall be their
punishment
that repented
not.

The Mornings Joy.

Ehr. 12. 29

In a word, the richest and proudest Atheist in the world, is but as clay in the hand of the Potter, which God will bake in the ouen of his wrath, and with his iron mallet, will crush them in peeces to their endles woe in this life, and to their eteinall perdition in the world to come, except speedily they repent and amend their stinking, sinnefull and wicked liues; for *our God is a consuming fire; and if his wrath be kindled, yea but a little, blessed are all they that put their trust in him.*

So that wee may conclude this point, as also the premises, touching this second part, as the godly at this day, haue great cause to prayse Gods mercy, if it shall please his Maiestie to speed and prosper his handy worke, and to continue the light of his gospell longer among vs, when our aduersaries thought and hoped it should haue beene put out in obscure darknes; so the wicked and godlesse, that haue no feare of God before their eyes, may feare his iustice and iudgementes that hang ouer their heads: and as the wicked the more and the longer God staith from punishing them, the more a great deale doe they encrease their sins and vnthankful-

Gods blessings ^{should encrease} ~~our thankful-~~ *nnes: so the godly & the truely faithful on the other side, the more the Lord ladeth them with blessings,*

the more they stirre vp their soules in all zeale and thankfulness to praise his goodnes for the same, eyther priuately or publikely, as the benefites are conferred; whereof we haue so many examples in the Psalms of David for praying of God: as, I will sing of the Lord, and praise his name, I will tell of all his won-

drous

The Mornings Joy. 29

wondrous works from day to day. O my soule praise the Lord, and all that is within me praise his holy name, O my soule praise the Lord, and forget not all his benefites, Praise the God of heauen, for his mercy endureth for euer.

Psal.. 103.1. 2

And a thousand such like, by whose example, as (I haue saied) we the church and children of God in generall, and euery one of vs in particular, that are partakers of his mercy, and of all these hopes of reioycing, may sing day and night to the praise of our God, as David teacheth vs in the Psalme, wherupon we began this treatise: *I will magnifie thee O Lord, for thou hast exalted me, and hast not made my foes to reioyce ouer me. Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded me with gladnes: Therefore shall my tongue praise thee without ceasing: O Lord my God, I will giue thankes unto thee for euer.*

Psal. 30.1.
11.12.

The End of the Mornings Joye:

I

THE

22
no regnante R. S. V.
circa anno 1600. o. tabernaculo de quatuor Evangelistis
O. scilicet Iesu Christo. Etate. 1600.
Gloria. Etate. 1600.

22

The Kinges Reioycing:

VVHEREIN IS
SET FOORTHE THE
Dutie of Subiects, to-
wardes GOD and
the KING.

Matth. 22. 21.

Giue to Cesar, the thinges which are Cæsars, and giue
unto God, the thinges which are Gods.

Prou. 20. 2.

The feare or wrath of the King, is like the roaring of a
Lyon; he that prouoketh him unto anger, sinneth a-
gainst his owne soule.



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1603.

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To the right honorable Sir Iohn
Popham *Knight, Lord chiefe Iustice*
of England, and one of the kings Ma-
iesties most honourable priuie Coun-
sell, R. M. wisheth all terrene and
heauenly blessings, to be mul-
tiplied and continued.

Auing verie audaciously (though
with all loyaltie and religiouſly)
consecrated the middle and next
precedent part of this poore Pam-
phlet, to the gracious protection of
our Soueraignes most princely cle-
mencie, as his Maiesties most pro-
per due; I haue now presumed vpon
many reasons more then I mind to rehearſe, to pray your
Lordship to bee a protector of this latter part; not that I
doubt, but that his Maiestie will also protect the ſameſ as
the former, & the whole with the part) but because I haue
purpoſed with my ſelfe (though hauing no ſuch president)
to make a particular dedication of this booke (ſuppoſe as
little and unlearned as may be) according to the particu-
lar ſubiect of euery part.

The Epistle Dedicatore.

And that is one chiefe reason, why I haue chosen your honour, being a chief Justicer in this land, at your best leisure, to consider of this same part, that particularly is appropriate vnto your honourable place.

By title I grant, this part is called, The Kings rejoycing, but therein is shewed that the ioy of the King, shal be the subiects obedience, and the subiects obedience, shall be chiefly by the meanes of your Lordships, and others of your Lordships associats, in the seuerall seates of iudgement, the subiects well ordered gouernment; & specially by the good execution of as many good lawes, as euer had land, but how well executed in many places, or at least, how carelesly contemned of the vulgar sort euery where, I doubt not, your honour knoweth, and the hearts of the godly lament it.

I purpose not to be tedious, knowing your honours continuall imployment for your countries good; yet because I desire to be understande (and hard it is, and aboue my grosse capacicie, to be plaine and briefe) I therefore humbly pray your Lordship, to permit a few lines more to bee drawne out, for the unfolding of my minde, minding onely to make knowne, two or three contagious diseases abounding in our Westerne Common-weale, the like may be ouer all the land.

The first is, that uniuersall prophaning of the Sabbath, among the multitudes: but because herein I am much comforted, by meanes of the late religious Proclamation, published in part for the repressing thereof, therefore for that matter, I will stay my pen, in patiencie, and expectancie of the good that I pray may come thereof: and no doubt will come, if it be as well executed in the Countrey, as it was right well intended from the Court. But here I may

say

The Epistle Dedicatore. 32

say of the bodie politique, as Physitions vse to say of the bodie naturall: The extreemer parts are euer coldest, when the naturall dispersed heate is drawne in, to comfort the heart: as contrarie wise when the heart is sound, and full of streghth, able to send forth natural heate sufficient, then the extreme and externall parts, are full of com-fort and courage. We therefore that inhabite the extreemer parts of this Countrey, are naturally subiect to this infirmitie: that the vigor and force of lawes (bee they neuer so good) leaue their best effect neare where they first spring out, and coole euer in carriage, and decay in execution.

But we are now in great hope (nature being in her best perfection, and in the spring of the yeare) the heate of that godly zeale, grounded upon true knowledge, and bidden in the heart of our renowned king; will cause a dispersion of abundance of good iuice to the chearing and refreshing of every good member, euен the fingers and toes not excepted: but rather extraordinarily shall be comforted and regarded.

The next sicknes of sinne, that swims in our Countrey, is diuelish drunkenesse, which is dayly increased by an insufferable sort of Alehouses (as our Country cals them) being alwayes maintained by the meaner sort; who are nourished by that tipling trade in idlenesse, and by means of their pouertie not powerable to free their houses from drunken Toffepots at any time, but when the drunkardes please: neither can the Tipplers keepe any good order in their houses, as by law they are bound, neyther any forfeiture can be taken from them, upon their poore recognisances (hauing nothing to pay, and many times not bound at all) what soyle or ill courses soever the drunkards keepe,

The Epistle Dedicatore.

tossing the pots from morning to euening, and from eue-
ning to midnight, holy day and working day to them is
all one.

The seede of this sinne, was first sowne in Citties and
Townes, but now multiplied among the Commons in eue-
rie parish. And I know not how it should go further, ex-
cept like a sea, it ouerflowe the whole continent of this
Country which is greatly to be feared; unlesse it be spedily
and prudently repressed, and redressed.

My pen cannot expresse, nor these Papers containe,
the flouds of mischiefs, that dayly flow out of this Bac-
chalian Ocean. For, besides that it makes the drunkards
senselesse in their sinnes, poore in their purses, beggering
themselues and their posteritie, to speake nothing of their
raging, and rayling in their drunkennesse vpon the Ma-
gistrates, and Ministers at large, and I would we Ministers
might be quiet from disturbances in our charges, & chur-
ches raysed by them (to such an heighth of impietie are
some of them come vnto, by reason of so long impunitie)
Besides all this (I say) and many more inconueniences that
I spare to speake of, there are two mischiefs and grieuan-
ces, that flow out of this floud, more faster then they will be
bayed backe againe in haste.

The one is generall, the other more particular. The
generall causeth corne and graine to grow to an excessiue
prise, a greate deale more euery yeare, then there is cause;
and when God sendeth his blessing in abundance, for the
good of many, it is turned to a grieuous curse, by a sinfull
suffering of a few caitifes, to mispend it, and wast it more
by one drunkard in a day, then would well suffice twentie
honest laboring people a whole weeke: yea sure I am I speak
with-

The Epistle Dedicatore. 33

within compasse, for I know more, that forty poore folkes living vpon their labor, do not drinke so much good drinke in a yeare (if at least they drinke any other then water) as one Tospot doth drinke in a weeke.

The particular grievance, which growes out of this generall is, that there is no measure obserued in selling of drinke, & as ill order in the Country as may be for the assise of bread. Drink, the drunkards must needs haue, only fit for drunkards; and that is such dagger-Ale (as they call it) as almost no ciuill honest subiect can abide to drinke it; by reason it is so raw, fulsome and headie; and no poore creature can vsually buy much of it, by reason they use to sell with the most, but a pint for a pennie; and so contrary to all law and conscience, in euery two pence, the poore are robd of one pennie; and no body enriched by it at the yeares end one halfe penny. This abuse in measure and maner of the drinke, I grant is somewhat redressed in Cities & townes corporate, where there is any good gouernment, but as common in country parishes as the Cartway. And when any poore complaines of this abuse, they say (those whō I thinke might redresse it otherwayes) complaine to the Sessions, when the poore people (God knowes) haue not so much money as to bring themselues to that place: and if they had, perhaps they feare least they shold bee put out of countenance, when they come thither by some Constable, or some higher officer, that directly or indirectly, may beare good will to the offending partie.

The last, but not the least sinne that I mind here to speak of, is that grieuous blaspheming of the name of God, by cursed swearing and sivearing curses; to speake nothing of periurie (seeing there is law to punish it, but too seldom ex-

The Epistle Dedicatore.

ecused) but as for swearing and cursing, rending and tearing the blessed bodie of Christ in peeces, and blaspheming of Gods most holy Maestrie, this land doth mourne, and the Church and children of God do groane for griefe, that there are no stricter lawes made, to punish so cursed and crying sinnes.

God of his mercie moue the hearts of all Magistrates, according to their place & callings, to be mindfull of their duties herein, & zealous for Gods glory, more then for our Countries good: to whose grace I commend your honor, and all those that are deare unto you. Recomending also those poore complaints of mine made for Zions sake, and my Countries weale, to your honorable constructions, and gruest consideration, to seeke and see the redresse thereof, as the place whervnto you are called shall require, and according to the trust that is reposed in your honour by the king himselfe, in whose seate you in judgement sit; so that his Maestrie may be eased, justice equally ballanced, the vicious punished, the vertuous supported, and every loyall subiect cheared and comforted thereby: which he grant, that hath hitherunto graced your honor with so good report in this world, & will not leauue you unrewarded in the world to come, if you continue constant in a true course of iustice, accompanied with that meeke mistresse of mercie, as the cause and occasion shall permit. London. 20. of May. 1603.

Your Lordships right humbly affected,
and euer in the Lord to be
commaunded;

Radford Mauericke.



THE KINGS Reioycing.

The third Treatise.

Tremayneth nowe, that as hitherto wee haue spoken of the chiefe cause of our Euenings Sorrowing, and of the greate and vndoubted Hopes, that by Gods goodnesse wee haue rcceyued of our Mornings Ioy; so also we should speake or intreate of such speciall dutyes, as wee are bounde to performe, whereby wee maye learne to requite againe in some sort, these greate hopes of Reioycing, by a certaine reflecting, or rebounding backe againe the like into his bosome, who vnder G O D, hath beene preferued to bee the ground or beginning of these our hopes, and the continuer of the same wee trust, and heartily pray for.

The dutie of
subjects.

For as it is agreeable both with reason and na-

The Kings Rejoycing.

ture, for all trees, hearbes, and plantes, with a soueraigne kind of fruit and fragrancie, in time conuenient yealded foorth; to requite with a certaine reciprocall retribution, the sweete and comfortable refiessing of the Sunne beames, and heauenly influences, whereby they are cheared and refreshed, being as it were dead before through colde, yea and their life and sap buryed, in the verie bowels of the earth.

So likewise, it is agreeable both with grace and Religion, for the people and Subiects of any soueraigne, for the ioyfull comfort and refreshing they are to receyue, yea and dayly doe receyue from the Sunne-shine beames of his Maiestie, to yeeld back againe some fruit of their refreshing, the sweetest kind wherof, & best pleasing to histast, wil be perfect obedience, and all louing loyaltie: with the fragrancie whereof, I trust our King is alreadie comforted: seeing his Maiesties comming was, and is as ioyfully and thankfully accepted of the greater and better sort of this lande, as euer any King that was crowned in Christendome: and howe soever it bee thought or reported, that his Maiestie may haue some secrete foes (as what Prince is without them) yet I doubt not to affirme it, his Grace shall haue as many louing and loyall hearts in Englannde, as any other king or Prince in the Worlde whatsoeuer, which cannot chuse but bring greate cause of rejoycing to his Maiestie.

And to the end the number of thē may be dayly encreased.

The applau-
ditie of the
people at the
comming of
our King.

As loyall and
obedient sub-
iects in Eng-
land as in any
nation in
Christendom.

The Kings Rejoycing. 35

increased, to Gods glory, and his Maiesties comfort
and safetie; I haue purposed by Gods grace, to pro-
ceede on with this third discourse, taking for the
ground of my speech, that short but sweet and sin-
gular sentence of saint Peter.

1. Pet. 2. 17.

τὸν δεῖπνον οὐβεῖδε, τὸν βασιλέα πρύτανε.

Deum timete, Regem honorificate.

Feare God, honour the King.

By which playne place of the Apostle, wee may
note a difference betweene *βασιλεὺς* and papa; as
euery child may see, and doth know, the difference
betweene the King and the Pope. Therefore surely
either S. Peter was deceiued in commanding al sub-
iects next vnto God, to honour the king, or else the
world hath beene, and yet is, in a great and grievous
errour, in leauing their dutie & allegiance vnto the
particular kings and Princes, of al christiā countries
and prouinces: by meanes of which error and most
diuellish doctrine of popery, to teach people that
the power of the Pope, that bloudy Bishoppe of
Rome, and very Antichrist, is aboue the authoritie of
all other kings and potentates in the world; yea ma-
ny times commaundeth subiects (as now they say
a new edict lately is published for such a purpose) Killing of Prin
ces more grie
vous than pas
racide.
vpon payne of the Popes great curse, to take armes
and to rebell against their most louing and naturall
Prince (being a greater sinne, then it is for a childe to
kill his father) I say this dangerous errour and dam-
nable doctrine, hath beene a long time the greatest
cause (if not the onely cause) of all the warres, that
Christian Princes haue made one against the other,

The Mornings Joy.

this many yeares in Christendome.

And the Papists haue no greater nor better colour to shaddowe and couer their so grossē error from the sight of the common people, yea from the vnderstanding of Kinges and Princes, such as for the largenesse of their dominions (if they knew their owne authority, they haue giuen them vnder God) are and might bee, accounted among the Monarchs of the worlde. I say, they counterfai~~t~~ all this trechery and tyranny, as well ouer the bodies, as the soules and substances of christian people, onely with this cloake and colour (forsooth) That the Pope is Christ his Vicar here on earth, Saint Peters successor in the papall seate, and therefore must haue (*quo iure nescio, nisi iure diabolico*) By no commaundement that wee can reade of, but of the diuels, all the supremacy of, and ouer all Christian Kings and Princes whatsoeuer.

Howbeit my meaning is not here, by shewing the Pope not to bee Gods generall Vicar of all the world, nor Supreame head ouer kings and kingdomes, thereby any thing to diminish the honour and lawfull authoritie that might bee giuen to the Bishop of Rome; if hee onely contented himselfe with that Ecclesiasticall Iurisdiction, to that Sea belonging; as the Fathers and Bishoppes of that Church, long before the papall supremacy was bred, haue contented themselues, or as the learned and reverent Bishops in these our Churches, doe content themselves with, of whome (together with the whole ministrie) God himselfe hath a speciall regard

The Papists colour their trecherie vnder the Popes supremacy.

The Mornings Joy.

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regarde, ioyning them in honour next vnto kings, *Psal. 105.26.*
as *Moyses* and *Aaron*, *Saul* and *Samuel*, *David* and *Nathan*. *1.Sam. 12.5.6.*
than; And of them as of kinges, giue ih this com-
maundement, *Touch not mine annoynted, so doe my* *2.Kin 45.1.*
Prophets and Ministers no harme; It is the very com- *Psal. 105.15.*
maundement of God to honour our Parents, as
well of our soules, as of our bodies, and so much the
more, by how much the soule is greater then the bo-
dy: and this caution hath the more neede to bee
vrged, because in the d iyes wherein we liue, the re-
uerent Pastors and Ministers of the Church, are eue-
ry where contemned, and nothing reuerenced and
regarded as their calling doth require. And as
touching the Popes generall pretended supremacy,
seeing God of his mercy hath opened our eyes, and *The English*
by the light of his word hath caused vs to see their *papistis decciu-*
iugling, wee may well say vnto the vrgers of this er- *ignorant peo-*
rour, as *Aristotle* in his Ignorance, said of the Scrip-*ple.*
tures, *multa dicunt, sed quomodo probant*: They say
much, but the proofe of all Scripture, and the autho-
ritie of all the godly, learned, auncient fathers of a-
ny antiquitie, are against them, as in the sundry wri-
tings of the rarest men of our age, are euery where
to bee seene, which here to repeate, is not my pur-
pose, nor fitting for so little a worke, as this Treatise
is.

Onely this may satisfie any sober and indifferent
reader abundantly, nay may well make any Papistes
whatsoever, to looke into this thing more serious-
ly, then happily heretofore they haue done, to see
how contrary the Pope is to Saint Peter, whose suc-

The Kinges Rejoycing:

The Pope and cessor he saith he is, (thogh to proue it soundly, may
S. Peter contra make the stoutest champion the Pope hath, to sweat
ry in doctrine, lustily) The Pope as a God in earth (and as S. Paul
as in maners and conuersation. prophecieſ of him though he were Antichrist and
2 Thes. 13. the Sonne of perdition; yet he ſhould ſit as God in the pe-
ople of God, ſhewing himſilfe that he is God) commaun-
deth all kings to obey his vnholy holinesſe, and all
ſubiects rebell againſt their kings and Princes, iſ they
deny him that authoritie.

The pope com-
maundeth kings
to obey him in
his papacy, &
ſubiects to ie-
bell againſt
their princes.
S. Peter com-
maundeth obe-
dience to prin-
ces.

Saint Peter the Apostle of Christ, and a S. in hea-
uen, commandeth all people in the world, next vnto
to the feare of God, to honour and obey the king: Now
as I ſayd before, iſ Cæſar had beene Papa, then not
the King, but the Pope muſt haue beene honoured,
next vnto God, but before wee belieue their doc-
trine, either they muſt reproue S. Peter of great igno-
rance, in the tongue wherein he wrote; or else, that
all the interpreters that haue tranſlated this text, as
well on their owne ſide, as of ours, haue greatly de-
ceiued the world; for in all languages it is reade in
this ſence, as we haue it in English, feare God, honor
the king, not the Pope. But iſ Peter had beene de-
ceiued in this place, (as God forbid we ſhould think
ſo, whose tongue and pen were gouerned by the
holy Ghost) what ſay we then to that which goeth
a little before in the ſame Chapter? Where he com-
maundeth ſubiects to ſubmit themſelues in all obe-
dience, to all maner of ordinances (that is to all rule
and gouernment, ordained by God) for the good
of man for the Lords sake, *Si te Basilei*, ſaith Saint Pe-
ter, *Sine Regi, whether to the King, as unto the Supreame*
gouer-

The Kings Rejoycing. 37

gouvernour (no Pope nor Prelate aboue him) or vnto other Magistrates as vnto them that are sent of him, for the punishments of euill doers, and for the prayse of them that doe well,

Againe, what shall we say to S.Paul (who spake with more tongues then they all) he was not deceived I hope when so earnestly hee called vpon the christians in his time, not onely to obey, but to pray for kinges, *I exhort therefore, sayth the Apostle, that aboue all things, prayers, supplications, intercessions and giuing of thanks, be made for all επεισιάνων, pro regibus* (saith the Apostle) for kings and al that are in authority, that we may leade and liue vnder them (not vnder the Pope) a quiet and peaceable life in all godlines and honesty.

For this cause doth the same Apostle ex professo, commaund the christians that were at Rome; where now Antichrist dwelleth; *That euery soule, that is, that euery singular person, of what degree soeuer induced with soule, Do submit himselfe to the authority of the higher powers, yeelding the reason thereof, because there is no power but of God, because the powers that bee as Kings and princes on earth, are ordained of God:* (per me regnant reges, saith the wisedome of God in Salomō) Therefore whosoever they be, though it bee Antichrist himselfe, that resisteth these powers, resisteth the ordinance of God, and they that resist procure vnto themselues damnation. Therefore it must followe, that the Pope hath no soule, or else if he dis obey Princes by the Apostles doctrine, hee procureth

1.Ti.2.1.2.

Rom.13.1.

L

ruth

Maverick, n.

'The Kings Rejoycing.

reth to himselfe and all his adherents , that repent not betimes, for their disobedience and rebellion, *condemnation*; as oftentimes by due desert, and by the iust iudgement of God in this life, and eternall condemnation both of body and soule , in the worlde to come : Therefore whosoever will saue his body from condemnation, and his soule from damnation, let him leauue the Pope, learne to feare God,honour the King.

They that fear
God wil leauue
the Pope and
honour the
King.

Mat. 22.21.

Math. 26. 53.

If this were not sure and sound doctrine, the king of kings Christ Iesus the sonne of God would neuer haue said. *Give ye to God the thinges that are Gods, and give unto Cæsar, that is, unto Emperours & kings the things that are Cæsar.* He would neuer haue suffered *Herod* and his souldiers, so spightfully to haue mocked him,nor *Pilate* hauing his authoritie from the Emperour, so vniustly to haue condemned him,nor the Centurion so cruelly to crucifie him, nor neuer would haue rebuked *Peter* (beeing a priuate man) to fight in his Masters quarrell,against publicke authoritie as he did. Againe,if this doctrine to reurence and honour kings (not Popes) were not authenticall; al the Patriarkes Priestes and Prophets in the old law, were either very lowly, in so reuerencing their kings and princes , or much deceiuued in obeying them as they did: *Abraham* though the fathers of the faithfull, and as a prince of God, reuerēced the kings of *Gerar*, called *Abi-melch*, which was a word of great honour, *Father King*, because kings are the fathers & defenders of their countrey & subiects.

Isaacke

The Kings Rejoycing

Isaacke, and the rest of the Patriarkes did the like, Gén.26,30; both there and in Egypt. So did all the Priestes and Prophets, which were farre aboue all Popes in dignitie and authority, honor the Kinges of *Judah*, and Israell, *Nashan* the Prophete, when hee came 1.Kia.1.23. with *Bethsheba* to *Dauid*, bowed his face to the ground before the king. Which example of *Nathan* I note the rather, because it proueth that ciuil honour (which this Countrey yeeldeth to their Kinges, more then other Countries) is not a fault in vs, who haue such warrant for it, but rather a fault in other Countries; who giue not their kinges such due honour and reuerence, as Gods word alloweth; not that we make our King a God (for we admit no Idolatrie) but acknowledge him for Gods Lieutenant ouer vs, to whome we owe all honour next vnto God, and therefore shew it withall outward reuerence, that we can possiblie. *Samuel* also honoured *Saul*, though he were a wicked king, and *Iehoida* that good High Priest, nor onely honored, but carefully preferued *Ioash* the yonger king of *Judah*, when wicked *Attaliath* killed almost all of the kinges seed besides him.

These and infinite like examples, wee haue of Christ himselfe, his Apostles, Patriarkes, Priests, & Prophets, to warrant and confirme this doctrine of ours, against the Pope and Papists; that kinges (yea though they be tyrants as *Nero* was) are to bee obeyed and prayed for, by yeelding our bodies vnto their gouernment, (though our soules bee free and not to bee constrained to doe any

L 2 thing.

The Kinges Rejoycing.

Act. 4. 19.

We ought rather to laye
downe our
lives quietly
then to disobey
the princi-
ces authority.

Diuinewor-
ship due to
God. Ciuill
honor to kings

thing contrarie (especially in Religion) vnto Gods commaundement, for then we haue a rule; *Better to obey God then man*, notwithstanding, by no means (I say) may Subiectes resist or rebell against the authority, which kinges haue immedietly from God, and to whome onely they are to giue account of their godly or carelesse regiment: but rather wee must yeeld our bodies to the Tormentors, and so lay downe our liues meekly and quietly, for the cōfession of the truth; if by the authority of the supreme king of any country it be persecuted and cōtradicte, as the holy Martyrs and Saints of God in all ages haue taught vs plainly in al their sufferings, wherein they are made *conformable*, as S. Paule saith, *vnto the sonne of God*. And therefore whosoeuer they be, that impugne this doctrine of honoring and obeying of Princes, they are not conformable, but cleane contrarie to God and his sonne; and who so is contrarie to Christ the sonne of God, must needs be Antichrist, and not the true Vicar of Christ, nor the successor of Peter, who hath taught vs aboue all thinges, next vnto the feare and seruice of God, to honor the king.

To God we owe all diuine worship and seruice; To kinges all ciuill honour and obedience. And this we may be assured of, where God (who is king of Heauen) is not rightly worshipped and serued; there the king (who is God on earth) is not honored: as on the contrary, where the king (who is God his Vicegerent here on earth) is not honored and obeyed, their God (who placed him in that authori-

The Kinges Rejoycing, 43

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authority) cannot be serued; for this caute is it, that S. Peter exhorteth vs to both these duties, with one breath, and in two wordes, in saying; *Feare God, honor the King;* obseruing also a true Methode, and order in his teaching putting the best and chiefest duty which is to feare God in the first place; *for the feare of God (saith David) is the beginning of wisedome,* a good understanding hane all they that do thereafter, *the praise of it endureth for euer.*

The feare of God (saith Salomon) is the end of al things: Eccle. 12.13. *Heare the end of all, feare God and keepe his commaundements, for this is the whole dutie of man:* the reason, because all other duties to our king, to our country, to our selues, to our neighbours, are included in the same: *The feare of the Lord, (saith the Sonne of Sirach) is glory and gladnes, and rejoycing, and a ioyfull crowne.*

The feare of the Lord, maketh a merrie heart, and giueth gladnes and ioy, and long life: Who so feareth the Lord it shall go well with him at the last, & he shall finde fauour in the day of his death. This feare of the Lorde, whosoever hath rooted in his heart, will neuer rebell against his Prince & countrie: but will pray and prayse God for his kinges good gouernement; will obey all good and godly lawes, not onely for feare, but for conscience sake very carefully; wil with like care and conscience, pay all tenthes and taxes duely, and cherefally, for God loueth a cherefull giuer: contrariwise, who so feareth the Lord, will neuer thinke euill of the King in his heart, (as Salomon saith) will neuer speake euil

Eccle. 1.11.12.

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Ecclesiastes 10.
20. of him, no not in his prity chamber, least the birds
We may not of the aire bewray him, lastly, wil never with purse,
think or speak hand, tong, or heart, helpe them, succour or relieue
euill of the King. them, that are enemies to their king and Countrie;
seeing the healer of times is worse then the stealer,
but rather detect them and reueale them, according
to his oath and allegiance.

Rom. 13.3.

These thinges, if we carefullie obserue, we shal
not need to feare the sword of the Magistrate, for
as Paule saith; Princes are not to be feared for well do-
ing, but for euill: wilt thou be without feare of the power?
do well then, so shalt thou haue praise for the same, for he is
the Minister of God for thy wealth; but if thou doe euill,
then feare, for he beareth not the sword for nought, for he
is the Minister of God, to take vengeance on him that
dothewill.

v.6.7.

Wherfore ye must be Subiect (saith the same A-
postle) not because of wrath onely, but also for conscience
sake, & for this cause pay ye also tribute for they are Gods
ministers, applying themselves for the same thing. Giue to al
men therfore their dutie, tribute to whom ye owe tribute,
custom to whom ye owe custom, feare to whom ye owe fear,
(as unto God) honor to whom ye owe honor (as unto the
king) according to S.Peters former saying: Fear God,
honor the King, so shall God blesse his people, and
the king take ioy and comfort in his Subiectes.

God the su-
preme Mo-
narch of hea-
uen & earth.

Another reason why God must be feared and
serued, is because God is onely king of heauen and
of earth, the supreme Monarche, to whome all o-
ther kinges & Princes owe homage, and frō whom
all kingdomes are held in Capite vnder him.

The

The Kinges Rejoycing. 40

The Lord is King (sayeth David) the earth may bee glad thereof, yea the whole multitude of the Iles may rejoyce thereof: Againe, the Lord is king, be the people never so impatient, he sitteth between the Cherubims, be the earth never so unquiet. Againe, The Lord is King of old, the helpe and succour that commeth vnto particular nations by their seuerall kinges and gouernours commeth from him, who disposeith of kings and Princes at his pleasure, granting eyther in his mercy, or iustice, such kind of gouernement, or gouernors, as best pleaseith him.

Hence commeth it to passe, that there are so many Diuers go-
fundrie regiments and gouernements in the world, vnder sundrie kings and gouernours; yet all haue sundrie com-
mon weales. but one supreme king and gouernor to direct the.
There are vsually three kinds of gouernement spo-
ken of among the learned, whereof some dispute
whither of them is the better: The first, is a gouern-
ment of a multitude, which by no meanes can bee
beneficiall for the common weale, nor bring any quiet securitie to themselues, by reason of the mul- A Democracie
tiplicity of mindes, which can neuer agree, accord- or popular go
ing to the saying, *Quot capita, tot sententiae*: This
kind is near that which the Greekes caled *Democra- uernment.*
tia, the Latines *popularis potentia*, a gouernment as I
haue said of too many, and very hurtfull to the cō-
mon weale.

The second is a kinde of gouernement of many, but not of so many as the former, but a more higher kinde of gouernment, as might be the Nobility of the lande; but how dangerous such a gouern-

The Kings Rejoycing.

ment is, not onely to the whole Country, but euен
to themselues, by reason of enuie and ambition :
This Country of ours, who haue had seuen Dukes
or Kinges at one time can testifie; & wee that neuer
proue it, cannot imagine the woe and calamity it
bringeth with it. This kinde of gouernement is
like vnto that which the Greekes call *Aristocratia*
the Latines *Optimorum potentia*, a gouernement as I
haue saide of the Nobility and Peeres of the
Realme.

An Aristocra-
cie, or gouern-
ment of the
Nobility.

A Monarchie
which of all
other is the
best gouerne-
ment.

Noble Coun-
celors an orna-
ment to the
king, a great
benefite to the
Country.;

The third sort or kind of gouernment, is that
which the Greekes call *Monarchia*; the Latines,
vnius principatus, that is, as we call it : Monarchie
or sole gouernement, of one onely King or Queen,
as it shall please God to appoint, which sole gouer-
nour or gouernesse, because the gouernment may
be the better managed and ruled, chuse euermore
and take into their Priuie Councell, so many of the
nobleſt, wiſeſt, learnedſt and grauest persons in their
Realme, as ſhall be thought fit and conuenient, to
helpe in that their alone or sole gouernment. And
of all kind of gouernments in the world, when eue-
ry other kind of gouernment is debated of at large,
This onely and sole gouernment of one onely king
and chiefe gouernour (that may commaund all the
reſt) is of all gouernments the wofte excellentest for
authoritie, as comming neareſt to the diuine gouern-
ment, and moſt sweeteſt to the communaltie, for
the preſeruing of order, and conſeruing of all peace
and happye tranquilitie.

This gouernment to be the beſt of all other is
not

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not onely proued & found true by experience, but by invincible reasons, drawne from God and his Creatures; as, because there is but one God, and therefore an order and vnyt of gouernment obserued in the diuersity of all thinges; therefore there should be but one king, and sole commaunder in a Country, least if there be more then one, there may be contrariety in commandements, and so no certaintey in obseruance.

So likewise as there is but one Sunne in the firmament, yet all the starres and planets in the heauenes are lighted by it, and all other inferior bodies are chered and comforted with it.

So though there be but one sole gouernour in a Country, yet all the Nobility which may bee compared to the starres, are enlightned with it, and all the commons are very greatly comforted thereby. Againe, as there is but one soule in mans body, and in the soule reason sitteth as a King to rule the whole communalty of affections that are in a man, so shoulde there bee but one sole gouernour in a common weale, by whose authority onlie all disorders should be oppressed, and all peace and prosperity maintained.

This kinde of a sole & Monarchiall gouernmēt, is also prescribed vnto vs by brute beasts, & voyde of reason. The Bees as the Poet well noteth, haue one-
ly one king or gouernour in euery seuerall Hiue or commonweale, which follow their Captaines leading and direction continually: and as their com-
mon weales are encreased, so new kinges are crow-

One God one
gouernmēt.

One Sun, one
sole gouernor.

One soule in
one body, one
King in one
Country.

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ned with sound of Trumpet (as it were) the night before they take their leaues from their old hives.

Beastes follow
one leader.

The heards of tame beastes (both sheepe and catell) are well pleased to haue one of the best of them all with a bell to goe before them.

The Lion likewise is acknowledged to bee a king, as it were ouer all wild beastes in the earth, and the Whale aboue all fishes in the sea.

Birdes obserue
like order.

The birds also of the heauens are seen to obserue the like order, as among the Cranes, and geese one among all the rest, ietteth, & as it were marcheth on statele before them all.

This secret force of nature, in vnreasonable creatures, teacheth vs that haue reason, that a Monarchie or sole gouernment in one kingdome, such a gouernment as we haue in this land, is of all other the best, & that none other gouernmēt whatsoeuer is comparable thereunto.

These things (with leauue of the learned) I haue the rather noted to this end, that the common sorte for whose sake this Treatise is intended, seeing the happy estate wherein they stand, & the blessed gouernment vnder which they haue liued these many yeares, and now by Gods speciall grace and prouidence like to be continued, may rest thankfull vnto God, and dutifull to our king, that with ioy he may gouerne vs, and we with all peace and prosperity, both in Church and common weale, all factious innouations and rebellions, eyther in Church or common weale auoided, may long and long vnder his Graces raigne injoy the light of the Gospell, and the

the auncient liberties of our Church and country, wherein we liue : which thing wee can neuer enjoy if the Pope or Papist (which God forbid, as I hope hee will) should eyther by home-bred contentions, or forraigne inuasions bring vs, our land & religion vnto their subiection.

And here wee cannot giue sufficient thanks vnto the goodness of our God, not onely for that hee hath begun this good worke, but thus farre effected it, and we trust will finish it, for his owne glory in such a calme of quietnes: so that no tumults, com- motions, insurrections, or rebellions, haue beeene at all raysed in our land, eyther by idle rogues, where- of this land is yet to fall, (which neede not bee, if these holesome laws, with so great care and hope established in the two last parliamente of our late Maiesties raigne, for the suppressing of them, were so well executed as they ought, and as it was well intended) neither by any ill disposed persons, as Bankruptes or Drunkardes, which buz into the brainges of poore distressed people, that between the changing of kinges, there is no gouernment in the kingdome, but that all thinges are common, and e- uery man may do what he list: which how pestilent and diuelish a dotage it is, I would haue euery chri- stian subiect well to consider: and withal to know, that the death of one Prince, is the life of another, and that by the death of any Prince or king, the lawes of the land doe not dye; as a body Politike, is euery liuing : but the lawes are euer of force vnto succeeding ages, vntill by another Acte of the

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same force they be repealed: Looke then, whatsoeuer offence is committed against the cōmon law of the land, is in due time to be punished by the force of the same law, (though it be not any priuate Subiects dutie in this case to discusse, who shal punish, but to take heede none do offend) and the ignorance of any shall not excuse any offender whatsoeuer, seeing all persons are bound to their perils, to take notice of the lawes and good orders of the countrey: yea I am sure euery man is bounde to maintaine the peace of the land; nay, this warning may be giuen, that an offence, that may soone bee pardoned, during the raigne of a mercifull Prince, being wilfully committed during the change of a Prince, is to bee punished with more rigor and seuerity then before, specially if it tend to the stirring vp of any strife or tumultes among the multitude; which being once flocked together, though but by a few at the first, to worke any mischiefe, is like the raging of the sea; and being once kindled

the multitude
like fire and
water break-
ing out of cr-
der.
The raging of and stirred to worke their will, are like vnto fire that breakes out at the Chimley top, and not to be quenched with water, till it haue burned and consumed whole houses, townes and citties: therefore it is truely saide, fire and water are good seruitors, but cruell commauanders: so the multitude of a common weale, are very profitable for the same; for a King cannot be without Subiectes, so long as they are ruled and kept vnder by order and gouernment; but if they once breake loose with the raines on their neckes, they presently fall into all kinds

kinde of out-rage and riot, into all mischievous practises and villanies, so that no pestilence for killing, spreading abroad, and infection, may be compared vnto it, according to the saying, *Pessima Pe-sitis seditio,* of all plagues sedition and ciuill dissension is the worst; yea farre better is the gouernment of a tirant, though neuer so full of cruelty, then this lawlesse outrage of the communalty; for a tyrant hath but one will, though neuer so wilfull, & sometimes he may thinke on the rage and spoile hee hath done; but the miserable multitude, as they are many men, knowing not one anothers minde, no nor many times their owne; so they know not what they would haue, nor what to doe, nor whether they runne; til at length, like vnruyl Coltes, they runne themselues out of breath, and like wilde Deere that are chased by the King, and wounded in their consciences, fall downe in euery bush, lamenting their folly and fury; their wiues and children, crying out at home, and wailing for their miserie, that they haue lost their husbandes, their Fathers, their goods, their landes, their liues, and their liuinges, with a thousand such like calamities, that no tongue can expresse, or pen write of sufficiently.

Whereof there are but too many most lamentable and tragical examples, in the Chronicles of all nations and ages, al which mischieves & miseries as I haue saie before, are many times set a broach by one or two brainsicke heads, and graceles persons of the very vilde and rascaller sorte, such as was

A Tyrant go-
verning bet-
ter then the
rage of the
multitude.

The miserable
condition of
Rebels.

The Kings Reioycing.

Jacke Strave (for they take pleasure to make their names to agree with their maners and bringing vp) or *Wat Tyler*, whome the Maicer or Burgesse of London slew, to the euerlasting prayse of that Cittie) in the raigne of king *Richard* the seconde: such as *Jacke Cade*, who was slaine at Hothfielde, and brought to London in a Carte, where hee was beheaded, in the raigne of king *Henrie* the sixt : such as was *Perken Warbecke*, that vilde wretch, who faigned himselfe at the first to bee of the roiall blood, but afterwarde openly confessed his villanie , where hee was borne, and by whome set a worke, in the beginning of the raigne of king *Henrie* the seventh: Such an other was cursed *Ket* the Commotioner in Kent, in good king *Edward* the sixt his dayes, at what time / with grieve I must speake and penne it , because it is to the shame of my natvie Countrey , though done tenne yeates before I was borne) these cruell Commotions were here in Deuonshire , raysed first by a rascall at Stamford, strengthned and encouraged by the Cornishmen, and most valiantly resisted by the Cittie of Exeter (worthie of all prayse for the same) beeing verie straightly and hardly besieged five Weekes togither , vntill the kinges power came downe into that Countrey, vnder the conducting of the Lorde *Rassell*, and the Lorde *Gray*, who most honourably and valiantly repressed those Rebels, and put many of the Ringleaders of that route, to death for examples sake, to take heede howe they take Armes agaynst their king, and stirre vppe tumults

Jacke Cade
the like.

Perkin War-
becke a vilde
wretch.

Ket a great re-
bel in Kent.

Commotions
in the west
Countrey

mults and Commotions in their natuie Countrey, bringing a perpetuall blot of infamie vnto their posteritie (though they were Gentlemen some of the ayders of these Rebels of good account in their Countrey) neuer to be razed out, so long as there is Paper and printing continued in the world. From such like tumults, commotions, and miseryes, the Lord (I say) and to his glorie bee it spoken, hath of his tender loue and mercy towards vs, hitherto preserued this Countrey, while this great and glorious busynesse hath beene a working, to the endlesse renowne of those our worthie nobles, and most noble Councillors, who haue not done this worke of the Lord, and for the king negligently, but with al godly wisdome and prudent policie, watching and wa-
The wisdome
of worthy no-
bles and coun-
cellors of this
land.
king while we slept, for the quiet of our Countrey, & therein for the good of vs all, busying their brains with continuall care, at that time when multitudes of carelesse people, tossed their pots, and past ouer the time in all filthinesse of sinne, and most fearefull securitie; not knowing, lesse fearing, the imminent daunger hanging ouer their heades, if God of his mercie did not withstand it.

Howbeit, as we cannot but withall thankefulness acknowledge these busynesses to bee so quietly accomplished, and the headiness of the people staied by the good care of the Nobles and Council; so yet we must ascend to some higher cause, yet still vnder God, which no doubt, is the publique preaching of The preaching
of the Gospell,
a hinderance
to rebellion.. the Gospell, from time to time instructed, and perswaded the people vnto loyalty and obedience, shewing,

The Kings Rejoycing.

shewing them by many examples the commoditic
or discommoditie thereof.

And this note I remember the rather, for that it is recorded in our Chronicles (by a man of god iudgement and sound religion) that the chiefeſt cause of all the Commotions in the dayes of King *Edwarde* the ſixt, as at other times, was (as hee thought) for want of good Preachers in euery Parish, that might by the worde of God diſwade the people from ſuch great outrages, and frame their hearts vnto true Religion, and ſo conſequently vnto obedience.

It was not therefore the true Preachers of the Gospell in King *Edwards* dayes, that troubled Ifrael (as they were ſlandered) but rather the want of godly preachers, by reaſon of the ignorance of former times, and the multitude of *Baalams* Priests yet remaining, who neuer were called to *Iehuēs* ſacrifice, as they deſerued) that intiſed and encouraged the people vnto Rebellion; who if they had beeſe as well promoted for their paines (as the Parish Priest of Saint *Thomas* neare Exceter was, being hanged for a rebel in chaines vpon the top of the Tower by the commaundement of the Lord *Rußell*, who was Lord and Patrone of that parish) many other hap- pily by their example, would haue taken breath, before they did euer aduenture to take ſuch another like enterprise in hand: no, no, it was not the preachers nor the preaching of the Gospell, that was a ny caufe of thofe rebellions, no more then *Tenter-ton* Steeple (as good Master *Latimer* then preached before

The causes of
former com-
motions for
want of good
instructions.

2. King. 19.

A rebel well
rewarded.

The Kings Rejoycing. 45

before the king) wasthe cause of stopping of Sand-
witch hauen : but it was the peoples contempt of
Gods worde, and that good gouernment which
was begunne. And also their crying for the Masse
againe, which made the Lorde in his wrath to pu-
nish this lande, with such cruell dissentions , and
at length to take away that noble King, that young The peoples
great cōtempe
of the Gospell
a chiefe cause
that God took
away good
king Edward
so quickly
from vs.
Iosiah, in the prime of his dayes ; whereupon fol-
lowed an alteration in Religion , and after that
a most hote and grieuous persecution. If thre-
fore there shoulde yet followe, (as God forbid it)
any hurly burly, or rysing before or after our king
is established in this Kingdome, it will not bee cau-
sed, by the Preachers and Ministers of the Gospell,
(who euer since they heard of the newes proclai-
med, haue not ceased earnestly by preaching and The desire of
the faithfull.
instructing the people, and continually by praying
as all the faithfull besides haue done) both publik-
ly and priuately, that the Lord would prosper and
finish this his owne worke, so well begunne, to the
glorie of his owne name , to the great comfort of
our king, to the continuance of the Gospel, & to the
confirming and establishing of all peace and tran-
quilitie to our Country: if therefore (I say againe)
we haue any disorder or trouble now while thisbu-
sinesse is a working, it will surely be caused by them
that either vse or cry daily for the Masse, or by them
whereof I haue lately spoken , that care neither for
Masse, nor Mattens, for God nor mā, so they might
be at libertie, and take their swinge in sinne without
controlment.

N

And

The Kings Rejoycing.

And here I cannot but maruaile what perswasion, should beewitch some professed Papists of our Realme, to thinke or imagine, that if there bee an vprore or priuate dissention in our countrey, whereby the publike enemie should also take footing, that they should bee freer from the rage of the rascall souldiers, and rude people, rather then the professors of the Gospell, whereof I doubt not there are twenty, if not a hundred, for one professed papist; surely, if they looke for any safetie, except they ioyne with vs in defence of our Countrey; as by

A vaine imaginacion of Catholicks.
Picts deceiuied. nature they are bound (though they loue not our religion) they will bee as greatly deceiuied as the Picts, a barbarous people in Scotland were long agoe, at the first comming of the Scottish nation into that Countrey, were deceiuied and like to bee destroyed too, as well as the Scots their neigboures and confederats; by the politique perswasion of the old Brytaynes of this land: who cunningly counselled (as the Scottish Cronicles report) these foresaid Picts, who before had made a league with the Scots, and married their daughters (being all inhabitants, as yet they are of the same Countrey) to pike quarrels, and so to make warre with the Scots, that were newly come out of Ireland, and now in league with them; that so while they both (as indeed they were) being at warre among themselues, and their forces weakned, the Brytaynes might the sooner ouerrunne them both, and so conquer and ouercome their Countrey, as by warre they began to procure.

But

But when this policy of the Brytaines, nothing good for the Picts or Scots, was (as the story sayth) revealed by some that brake from the brittish camp vnto the Picts, the Picts were very sory, that they had so highly offended the Scots, their alies and ^{vnnatural} neighbours; both by making many cruell bickerings ^{warre.} among themselues, as also by yeelding, nay desiring priuily the olde Brytaines, to come to aide them, in their warres against their friendes, their wiues, fathers, kinse-folke, and brothers the Scots: also their wiues and children came vnto them with most lamentable cries, requesting that they should not fight against their friends, nor yet ioine with the Brytains because now they knew them to bee their greatest foes: thus being in a most miserable case, as halting the Scots who were the stronger, and greater number in present fight with them; and the Brytaines with a great armie houering (as the Kyte did ouer the fighting frog and the mouse) and hiding them-selues in the mountaines, neither ayding the Pictes, as they promised, nor fighting against them, till the Scots had more weakned them (that so they might fall vpon both of them at one time) they Pictes (I say) being in this sore distresse; fall to entreat their old friends (who are euer better then new) the Scots to pardon their errour, seeing they were deceiued by the Brytaines; also to consider of both their dangers, and that a new league might be confirmed betweene them; whereunto the Scots soone assented (as being best for them) and so ioyning both their forces together, with much ado they expelled

The Kings Rejoycing.

their common enemies, which if they had continued diuided, would surely haue overcome them spee dily.

I would to God the papists of our Countrey, these I meane, that haue promised and determined to holde with the Catholikes (as they call them) when they come to fight against this land, for I per swade my selfe, their may be many papists in opiniō that are not of that mind to fight with our enemies, but who so is, I say (I pray God there bee none of them) my desire is that they would, easing my pen of this labour, which beginneth now to grow heauy towards the end of his taske, like a tired horse too fast ridden towards the end of his iourney; they would, I say, but take so much paines as to particularize this prety story of the Picts; who liued with the Scots, as the papists do with vs; who are boūd by the lawe of nature to vs, as the Picts were to the Scots; who haue matched with our daughters; and our children haue matched with theirs; who haue been first perswaded by the Catholicks, as the Picts were by the Brytaines; and haue since entreated the Catholicks, as the Picts did the Brytains, to bring their forces to fight against vs; and in the end if they should haue their desire, as I hope neuer they shall, they shall be assured to be awel deceiued by the Catholicks, as euer the pict were by the Brytains; seeing the Pope & Spaniards purpose, was not so much to helpe our Papists, but to haue the Papists & Protestants (if possible they could) together by the ears, that so they might haue the vantage of vs both, to

our

The Papists
may be war-
ned by the
Picts.

The Kinges Rejoycing. 47

our vtter confusion.

My earnest desire therefore, I say againe is, that the Papists by particular applying this fitting story vnto themselues; would but imagine how fearefull their state would be , if they should haue their desires; how lamentably their wiues and children(our sisters and daughters) would cry vnto them, when they should see them begin to take armes against their fathers that begat them, and against their mothers that bare them in their wombes, against their brothers, and sisters that lay in one belly, against their louing nephews,& neeves, that neuer thought them harme. When they shall not see, but feele themselues foole deceipted by those Catholickes, whome they best trusted, when they shall most bitterly entreate vs Protestants (which are farre the greater number, and whome God I trust will defend for his Gospels sake) to take pitie vpon their distres sed estate, being either killed or left destitute of the Romish Catholickes, and vnworthy of any mercy at the hands of the Protestants, whose liues they hunted after these many years, and whose countrey they haue betrayed or sought to betray, into their enemies hands? Let them in Christ(I beseech them) but meditate a while vpon this matter, seriously (and as in such a case they ought to do) and then let them tell mee, or their priuate friends, how this little medicine hath wrought in their stomackes.

If this cannot perswade them to consider of their cursed courses, I know not in the world what course any man shall take with them to doe them good.

The Kinges Rejoycing.

The originall
of the Turkes

They might also call to remembrance that fearefull history (for I know they reade histories) of the first originall and setting vp of the Turkes Armie in Christendome, being a great number of souldiers; first hired to the warres by Christians, that waged battle one with another, but in continuance of time by the iust iudgement of God also, these Turkes or Sarafens, but rather Hagarens grewe so populous & mighty, that they conquered the countrey (whereunto they were first hired, and entreated, as the Catholickes are entreated to come hither, by our Iesuites, Seminaries, and recusants) by meanes whereof the third part of Christendome as we too wel know haue beene ouercome by the said Turke, who is a terroure to Nations, and Gods scourge vpon the world, specially vpon these countries that haue inclined vnto Popery.

My dutie to my countrey-men, though they be Papists; my loue to their children and posteritie, that are many of them no doubt good Protestants, and good members in the Church and commonweale; and my zeale for Gods glory (which I chiefly respect) & no priuate affection or grudge, to any person liuing (as God knoweth my hart) hath caused me as it were a little to digresse (though not altogether from the purpose) and with a wearied had, to stretch out these lines much longer, then at the beginning I thought of, and therefore will now returne backe to conclude this discourse, with that which I intended (for I haue not lost my selfe in seeking and striuing to the vttermost of my poore power

The King's Rejoycing. 48

power to sauе other) desiring also frō my soule that God will giue them repenteance, and that they may ^{2. Tim. 2.26.} Come to amendment out of these subtil snares of the diuile and Antichrist, by whome they are held captiues in the deepe dungeon of darknes, til God of his mercy cause light to shine out of darknes vnto them, in the face of Iesus Christ.

The last maine poynt that we pursued, was to stir vp our selues and soules, to all kind of thankfulnesse: for that God hath yet been so mercifull vnto vs, and this land, to bring so great a worke to passe, for the good of this our Church and countrey wherein we liue, with so great peace and quietnes, & without any tumults or domesticall troubles. The cause of which happines, next vnder God, we ascribed (for his glory also) to the faithfull publishing of the gos-pell: The next to the carefull regard and prudent policie of the Counsell and Nobility.

The third that I haue thought on, I will speake of in a word, and so conclude this little and vnlearned Treatise, & that is, of the exceeding diligence of the wise and worthy Gentlemen and Magistrats of each seuerall shire and City, ioyned with the heedful and painfull imployments of the reverent Bishops of each dioces, that slackt not the time, but with all speedy expeditiō, (setting their soules in all loue and loyalty, as well as their hands and bodies to this labour) publishing and causing our King to be proclaimed in euery publicke place, according to the proclamation, before there was any certaine newes among the multitude of the death of our late Soueraigne:

The diligence
and godly care
of the Magi-
strates born of
Church and
common weal
in each seueral
shire worthy
to be remem-
bered.

The Kings Rejoycing.

The good
newes of our
King expelled
our late dread
soueraigne.

at which newes of a new king, the hearts of the cōmons were so settled, and at the newes of that king, the sorrow for are and were so cheared, and their minds so confirmēd in the right of his title, and in loue of his religiōn; that it booted not for a few priuate men, or for many (though they had had neuer so great a purpose) once to haue moued, to haue made any muttering or rebellions, for the stopping or hindering of so godly a purpose. This beloued, surely was the Lords doing (though euery one that followed and furthered the same, may not bee depriued of their due and deserued prayse) whereby such a heauenly flash of light and ioy, hath expelled and dispersed that darke cloud of heauines (which on a sodaine was fallen vpon euery loyall subiect, for the late decease of so sweete a soueraigne) that in consideration thereof (and God grant we may long consider of it, and so be thankfull to God for it) we may well say, and conclude as we began in the first Treatise, *Weeping endureth at night, but ioy commeth in the morning.* Now to God the giuer and finisher of this ioy, and to Christ Iesus his Sonne (for whose Gospels sake this ioy is encreased,) and to God the holy Ghost (whose Spirit sealēthe same in our hearts) to God (I say) *Immortall, invisible, and onely wise, be prayse in the Church and congregation of his Saints, from this time forth and for euer, Amen.*

FINIS LIBRI.

*Citius vereor, quam bene.
Laus Deo. Vixit Rex.*

